

THE VÂHAN.



A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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General Secretary.

All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street London, W. For unsigned paragraphs the editor is personally responsible.

VOL. XIV.

LONDON, SEPTEMBER 1, 1904.

NO. 2.

Edited by BERTRAM KEIGHTLEY.

Lecture List.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to August 20th: E. S., 10s.; E. M., £2 2s.; M. R., 5s.; M. E. G., 5s. Total, £3 2s.

Mrs. Besant's Lectures.

Mrs. Annie Besant will visit the following towns during September: Copenhagen, Gothenburg, Christiania, Stockholm, Lund, Hamburg, Berlin, Weimar, Leipzig, Munich, Stuttgart and Cologne. She returns to London in the last week of September and will lecture as follows during October: Oct. 2nd, Brotherhood Church, Southgate Road; Oct. 6th, Blavatsky Lodge; Oct. 9th and 16th (evenings), probably small Queen's Hall; Oct. 12th, Pioneer Club; Oct. 13th, Blavatsky Lodge; Oct. 15th, Passmore Edwards' Settlement; Oct. 16th (morning), South Place Institute.

Birmingham Lodge.

Mrs. Besant visited Birmingham on July 17th, and in the evening addressed a large and enthusiastic audience at the Town Hall, her subject being "The Necessity for Reincarnation." The meeting was considered to be in every way a distinct success.

An "At Home" in the afternoon of the previous day was well attended by the Lodge members, Mrs. Besant giving an address on "The Trend of the Theosophic Movement."

A. N. C.

BATH LODGE. Mondays at 8 p.m., at 2, Argyle Street. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Council Room, Midland Institute, on Sundays, at 6.30 p.m.: Sept. 4th, *Freedom*, Miss Curtis; Sept. 11th, *The New Testament in the Light of Theosophy*, Miss Keeley; Sept. 18th, *The Resurrection of the Body*, Mrs. Hooper; Sept. 25th, *Theosophy and Mythology*, F. J. Hooper. Information from Mr. A. Norman Comely, 7, Blenheim Road, Moseley.

BOURNEMOUTH LODGE. Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Tuesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade. Information from Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Sundays at 3.30 p.m., and on alternate Mondays. Information from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Tuesdays, at 8 p.m., at 4, Unity Street. Class on Thursdays, at 8 p.m. Information from S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. 58, Chaussée d'Ixelles, first and third Saturdays at 8.15 p.m. Students' Class, second and fourth Saturdays, at 8 p.m. Information by letter from the Secretary, 21, Rue du Vallon.

BRUSSELS, ISIS LODGE. Mondays, at 8 p.m., at 58, Chaussée d'Ixelles. Lectures and study classes alternately. Information from M. Armand Rombauts, 23, Rue du Pépin, Brussels.

COVENTRY CENTRE. 149, Foleshill Road, Coventry, on Fridays, at 7 p.m. Drawing-room meetings held periodically. Information from Mrs. Nevill, at the above address.

EDINBURGH LODGE. Regular meetings sus-

pendent till October. Library open, Mondays, 3.30 to 5.30 p.m. Enquiries to Mr. J. Lorimer Thomson, Roseburn House, Roseburn, Edinburgh.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m., and on the first and third Sundays at 7 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Wednesdays, at 8 p.m.

GLASGOW LODGE. Religious Institution Rooms, 200, Buchanan Street, on the fourth Monday of each month, at 8 p.m. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: Sept. 4th, *The Psychic Faculty, Sporadic, Induced and Natural*, E. E. Marsden; Sept. 11th, *An Outline of Theosophy*, Hodgson Smith; Sept. 18th, *Sowing and Reaping*, Baker Hudson; Sept. 25th, *The Brotherhood*, W. Bell. Study of the *Buddhist Catechism*, on Fridays, at 7.30 p.m., 23, East Parade.

HULL LODGE. Suspended until October.

LEEDS LODGE. Leeds Arts Club Rooms, 18, Park Lane, on Mondays, at 8 p.m. Enquiries to Mr. G. H. Popplestone, 45, Brudenell Road, Hyde Park, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquhoun Street, at 8 p.m. Information from the Secretary, 18, Colquhoun Street.

LONDON, ADELPHI LODGE. Suspended until further notice.

LONDON, BATTERSEA LODGE. Suspended during the summer. Enquiries to Mr. A. P. Cattanach, 27, Dault Rd., Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Informal meetings on Thursdays, at 8 p.m., at 28, Albemarle St., W.

LONDON, CROYDON LODGE. 12, Katharine Street, Croydon, on Wednesdays, at 8 p.m.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, W., on Sundays at 3 p.m.; Sept. 4th and 18th, *Man Visible and Invisible*; Sept. 11th, Mrs. Hooper. Intending visitors should address Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. 13, Tyndale Place, Upper Street, N., on Mondays, at 8.30 p.m., study of *Man, Visible and Invisible*. Information from Vincent Lewis, at above address.

LONDON, WEST LONDON LODGE. Fridays, at 8.15 p.m., at 8, Inverness Place, Queen's Road, W. Meetings resumed on Sept. 16th. Syllabus in preparation.

MANCHESTER LODGE. Tuesdays at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBUY LODGE. Suspended during the summer.

MANCHESTER, SOUTH MANCHESTER LODGE. Thursdays, at 8 p.m., at Palmerston Hall, Palmerston Street, Moss Side. First and third Tuesdays, for enquirers, and second, fourth and fifth Tuesdays, study class for members. Infor-

mation from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. 46, Linthorpe Road.

NOTTINGHAM LODGE. Suspended till October 12th.

OXFORD CENTRE. Information from J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Fridays, at 8.15 p.m., and Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to Dr. E. Mariette, Ford Park House, Mutley.

RIPON CENTRE. Temperance Hall, on Thursdays, at 8 p.m.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Sundays, at 6.15 p.m. On Mondays at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., class for the study of *Karma*.

SOUTHAMPTON LODGE. Wednesdays, at 8.30 p.m., at 23, Portland Terrace.

TYNESIDE LODGE. Last Sunday of the month, at 6.30 p.m., at Lily House, Off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Study of Plato's *Republic*, on alternate Fridays, at 8 p.m., at 34A, Coney Street. Information from Mrs. E. J. Dunn, Kelfield Lodge, York.

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

Atlantis and Sicily.—A glance at the maps prepared by Mr. Scott-Elliot to illustrate *The Story of Atlantis*, shows that when the Fourth Continent was at its prime and even in the first period of its decadence the present island of Sicily was united to what is to-day the north coast of Africa and formed part of the great mainland. According to Mr. Scott-Elliot, the great subsidence that cut off Sicily from Morocco (though it still remained attached to Italy) occurred more than 200,000 years ago. Be that as it may, the records to be found in Sicily of the geological changes that resulted in the Mediterranean Sea are of the most interesting nature. The plain on which Palermo is situated rises gradually from the sea to a height of 200 feet, where it is met by precipitous cliffs of limestone from 2,000 to 3,000 feet high. At the base of this encircling precipice are numerous caves in which large masses of bones of animals extinct in Europe have been found. The mouths of these caves are obstructed by débris, which has fallen from the mountains.

The most celebrated of these caverns is that of San Ciro, situated two miles to the south-east of Palermo at the foot of Monte Gifone. The cave, which is 130 feet long, 10 feet wide at the entrance, 30 feet wide at the centre, and 21 feet high, measured from the surface of the deposits, was opened in 1830 and was found to be crammed with bones so fresh that they were cut into ornaments and

polished, and when burnt gave out ammoniacal vapours. The quantity was so great that, when exploited for commercial purposes, 20 tons were shipped to Marseilles and England in the first six months, where, it is said, they were used for the manufacture of animal charcoal for the sugar factories. Many specimens, however, are preserved in the museum at Palermo, and the bones are mostly those of hippotami, with a few only of deer, ox, and elephant. The bones belong to animals of all ages down to the fœtus, and none of them bear marks of having been gnawed, showing that they were not carried in by hyenas and slowly accumulated.

The hippotamus has not been known in this region within historic times, being now limited to Central and South Africa; but the accumulation of bones in this San Ciro cavern clearly shows that at one time great herds of hippotami and elephants covered the plain on which Palermo stands and were driven into the cave and trapped there by some catastrophe of nature. Apparently the land at one time stood at a somewhat higher level than now, so that the Mediterranean was one vast plain over which the unwieldy animals could roam and procure the necessities of life. Then there followed a rapid subsidence of the land, cutting Sicily and south Italy off from the mainland; and the water encroaching upon their feeding-ground the animals were gradually driven into the plain of Palermo within the encircling walls of the limestone cliffs, and finally to the very base, where their only place of refuge was the cave of San Ciro. The smaller animals and man, if he were there, had opportunity and ability to escape to the higher lands, so that their remains are not found in this particular locality, but the hippopotami and elephants were corralled as in a pocket.

Finally, soon after this subsidence, as would appear from many geological indications, there occurred a rather sudden rise of the land, accompanied with violent earthquake shocks, and this has been held to account for the great amount of coarse debris which accumulated at the mouth of the cave, hiding it until it was discovered seventy-five years ago.

In these bone caves of Sicily do we not find writ large the record of an Atlantean catastrophe?

Races in India.—Mr. Sinnett in the London Lodge Transaction, *The Beginnings of the Fifth Race*, remarks that the actual land of India is of immense antiquity, and that its indigenous population at the period of the Aryan invasion consisted partly of the all-pervading Atlantean race, and partly of remnants still surviving from the earlier races of Lemuria. Dr. Louis Lapique, the French anthropologist, spent some months last winter in South India in scientific investigations among the hill tribes of the Anamalai hills. The material gathered in his researches he will not be able for some time to co-ordinate, but to a Colombo newspaper he has given his ideas concerning the different races occupying the peninsula, ideas which entirely support Mr. Sinnett's statements above referred to.

In Dr. Lapique's view, the hill negroids of the Anamalai are undoubtedly the aborigines of the land. There is no trace, anthropological or archæological, of any prior race, and the similarity between these and the negroes of Africa opens up in his opinion a remarkable field of speculation as to the possible descent of the people of the two continents from a common stock. The next occupants of the peninsula have all along been believed to be the Aryans, but Dr. Lapique is satisfied that he has found a third race intermediate between the negroid aborigines and the Aryan invaders. This intermediate race was comparatively more refined and understood more of the agricultural arts than the negroids, though they were far behind the Aryans who succeeded them. Dr. Lapique found the remains of their dead buried in large urns or pots, with a great many smaller pots about each, containing grain and other food-stuffs, evidently buried with the dead by way of providing sustenance for their spirits or enabling them to begin the next world with some "capital." There were implements of iron and bronze too, which showed their superiority over the aborigines, but he found no money and no glass. The metal work was rough and clumsy. Of the food buried with each man, Dr. Lapique made a careful computation, and reckoned that enough food-stuffs were buried with each man to last an ordinary person about two months. This intermediate race was higher in stature than the aborigines and also higher in the scale of civilisation. The Toda tribe of hill men is in Dr. Lapique's opinion the best specimen surviving of this race.

It is unnecessary to elaborate the conclusion that another proof falls to be added to the accumulating store of evidence for the Lemurian and Atlantean races.

E. J. C.

ENQUIRER.

QUESTION 238.

(Continued from p. 7.)

X.—Does Theosophy condemn music as appealing only to our lower nature?

F. E.—I think this is a most interesting question, raising as it does the endless controversy between duty and beauty. And in this connection I should like to quote the concluding paragraphs of the *Taittiri Upanishad*.

"He who dwells in mankind here and he who dwells there, in the Sun, is one.

"He who knows this, leaves this world in the body formed of food (cells), passing thence into the body formed from vital currents, thence into the body formed by thoughts, thence into the body formed by reason, thence into the body informed by ecstasy; passing through all these states, devouring what he will so that he takes what form he will. He sits singing this song:

"Oho, oho, oho! I am food, I am food, I am

food. I am devourer, I am devourer, I am devourer. I am singer, I am singer, I am singer. I am the first born of righteousness. Prior to the gods. The centre of immortality. The more I am given the more I give. I eat both food and the devourer. I spread throughout the world. I am sunlike light.

"So sings who knows."

These obscure hints show music to have held a very remarkable place as a transmuting power in Ancient India. The singer can alter the lower states of nerve cell and nerve power into three higher states described as first born of righteousness—the cause of divine beings—and the centre of unchangeableness. According to the last verse the singer can in a way absorb the cells and change them into power, then into bliss, intelligence and absolute Being. I am suggesting, of course, that the three higher states correspond to the familiar idea of Sat-Chit-Ānanda—Being, Intelligence and Bliss—the usual qualifications of Ātmā according to the Upanishad Philosophy.

It is well known that music causes a chemical change to take place in the physical body when it is being listened to with appreciation.

Also in the art of making sound patterns in sand and other substances it has been found most important to repeat simple sounds of definite pitch, loudness and quality in order to get definite results. Now ancient music such as is spoken of in the Upanishad did this. It consisted of a few simple changes of pitch repeated over and over again exactly in the same method, and in this way no doubt capable of producing effects on the individual which would put him into telepathic communication with the highest source of his intelligence. Modern music consists of an endless variety of extremely complex nature; as in an orchestra where the same notes are produced by different instruments each with a special quality of sound; and not only this, but the chords and discords disturb the effects created by their ceaseless variety; also the changing degrees of loudness and softness are most potent factors in disturbing the pattern of a sound.

Now the appeal to the lower nature made by music is of course a potent one, if by lower we understand the fundamental processes of nourishment and reproduction. There is no doubt that certain simple combinations of sound might facilitate or retard both processes. But that the complex effect of modern music is ever likely to effect anything but a thorough exhaustion of the attentive faculty is extremely doubtful. Each effect is counteracted before it can sink into the mind of the hearer, just as in an exhibition of modern pictures no colour scheme produces much effect because the eye only rests on it for a moment in passing.

I. H.—Theosophy, as I interpret it, condemns nothing which is used by nature to help the manifestation of the powers of the soul. As for the question of music, Divine Wisdom could hardly state what is untrue. Music can, and does, express some of the loftiest emotions known to the spiritual nature of man, so far as art can

express them upon the physical plane. Music can be fashioned that appeals to our lower nature; but so also is there music that raises us to our highest mood of longing to know the Source of sound. It has been said that sound takes its rise upon the Nirvānic plane—the highest plane to which we can, at present, carry our imaginations.

B. K.—By no means. Like everything else in nature, music may be either helpful or a hindrance to the soul in its upward evolution, according to the relation of the music in question to the particular stage of development of that soul. For different species or kinds of music affect and appeal to different parts and different elements in man's complex nature, and accordingly any particular kind will be helpful or the reverse according to whether the elements it appeals to in any particular man belong to what at his then stage of development is a part of his nature which he is engaged in transcending, or the reverse. It is the same with literature, art, science, with *all* our life-activities and surroundings.

It is utterly useless to seek for general abstract answers to such questions, simply because they are meaningless, except in relation to some particular being. What is "higher" nature to one man, has passed into a part of the "lower" nature in one far more highly evolved. And anything—music, art, literature—that quickens and stirs a particular element in a man or woman, will be helpful or hindering to that person, entirely according to the place of that element in his nature and in its relation to his then stage of unfoldment.

We may of course generalise on a basis of averages, though that is not very helpful, for our averages mostly involve so large a factor of national or racial temperamental peculiarity, that they are apt to mislead. Thus, for instance, much of our western music seems to a Hindu to appeal to "lower" elements in *his* nature. Now is this due to his peculiar constitution and to the fact that his ear and musical sensitiveness is tuned to an altogether different keyboard to our own? Or is it objective fact? Certainly music that *to us* in no way seems to appeal to, or arouse anything in us which we associate with lower impulses, thoughts or feelings, does produce that effect upon many, if not most, spiritually-minded Hindus. And I have often wondered and tried to understand. On the other hand, music that stirs in a Hindu the highest and deepest spiritual emotions and aspirations and yearnings, I have heard spoken of as "intolerably monotonous and hopelessly unmeaning," by a western of cultivated musical taste and knowledge. And even when due allowance is made for the enormously potent factor of personal and hereditary association, it does not seem to me that this difference is adequately accounted for.

The Greeks attached enormous importance, religious and ethical, to music, and the Pythagorean Schools seem to have employed it largely in their discipline; but I have more than once asked myself whether, if we could hear their music accurately reproduced to-day, we should find it elevating or spiritually inspiring.

All this seems to me to point over and over again to the great truth of "relativity," to which I called attention at the outset; a truth which we forget over and over again, and never more often than when we are talking about "good" and "evil"; "higher" and "lower"; "noble" or "base." For our whole life is a complex of "relations," and I suspect that one part of its meaning and lesson consists in acquiring a just appreciation of these relations and of their ever varying values.

QUESTION 240.

X.—*If the gods tempt us for our good, even if we fall into evil, why did our Teacher let us pray, "Lead us not into temptation"?*

E. R.—We have learned much of the mystery of evil, of the reason why there is temptation, but the whole meaning is not to be ours until we have sought it in the innermost depths of our being. The way this is done will be different for each individual, but for each the search is a necessity, for out of it will come the understanding of that "terrible spirit of duality" within man, of the wonderful complex nature that is itself the origin of this very evil into the mysteries of which we would penetrate. It is to this dual spirit that the prayer allowed by the Christian Teacher is addressed. It is man—aspiring to a nobler life—pleading with himself to keep on the narrow path, not to enter wilfully into places of temptation, and not a prayer to an outside God. "When thou prayest enter into thy closet," thy innermost being, for there heaven is, and there God, your very Self, will be found. The Great Teacher, in giving His sanction to this prayer, also taught that man and God are one—a truth that is gradually but most surely making its way into the hearts of men in our day, and must ere long completely revolutionise their ideas of prayer. There is little chance of our understanding this or any of the mysteries of life, unless we take ourselves firmly in hand, reverently and fearlessly striving to penetrate into the glorious depths which no other can penetrate for us. We are dual beings, though one with God, and it is this spirit of duality that is our incentive to progress, for without it there would be no struggle, no aspiration, no heights to climb, no success to crown all effort.

Being tempted by the gods, or guardian angels, is quite another thing. When a man has travelled a certain distance on his upward path, carrying with him some weakness to which his eyes are closed, it may be, by his very eagerness for perfection, a watchful guardian angel steps in, and puts before him just such a temptation as he will find most difficulty in resisting—better fall now than carry the dangerous thing with him to heights where a fall would be more disastrous. If he falls the shame of the fall will be the strongest incentive to correct the weakness by greater vigilance, self-control, and humility—and out of this increased watchfulness will grow a better understanding of that spirit of duality within him—and

that is the aim and end of all the discipline of life. Let no student of Theosophy, new to its teachings, suppose there is any suggestion in it to man to tempt his fellow-man for his good. On the contrary, the noblest men and women learn through it how best to shield others, for whom they work, from the evils that may be too strong for them. Only those who know *all* a man's weakness and also his strength, and also what his next step must be, are justified in taking such strong measures for his help.

QUESTION 241.

W. S. S.—*Is the Fifth Root Race approaching the zenith of its power and intelligence in the present fifth sub-race, and may the sixth and seventh sub-races be less evolved as a whole than the fifth? Is it probable that the Sixth Root Race will be chosen from the fifth sub-race? What are the families in order of our fifth sub-race?*

E. J. C.—It cannot be stated as a matter of absolute knowledge that the Fifth Root Race approaches its zenith in the present fifth sub-race, but current opinion holds such a view, although it is based on data too limited to allow a decided conclusion to be formed. Each Root Race affords to its individual egos special facilities for the development of one principle in their nature; in the Fourth Root Race the fourth or kâmic principle received special attention, while in our Aryan Race the lower intellectual faculties are most evidently being evolved. What appears to be a similar law is observed working through the history of the seven sub-races of any Root Race; speaking broadly, the first three sub-races represent a descent into the material and an evolution of the lower principles of man's nature, culminating in the fourth sub-race, in which the "animal soul" attains its fullest development. The later sub-races evolve intellectual and spiritual qualities. If this be correct, it follows that the main purpose of each Root Race is modified by the subsidiary objects of the seven sub-races of which it is made up. Thus if the Fifth Root Race is mainly evolving the mânasic principle, we would expect that that principle would receive its most noticeable development in the fifth sub-race of the Fifth Root Race, because the united energies of Root Race and sub-race would be directed towards one object, and in its fifth sub-race the Fifth Root Race would be at the zenith of its intelligence if not also of its power. In its later sub-races the life would be directed towards the energising of higher principles that had not then received a root-racial development, and consequently there would appear to be a falling off in these later sub-races as compared with the fifth, although, nevertheless, there would be real progress. This theory, however, if correct, is subject to disturbing elements, for although the fourth sub-race of the Atlanteans (the Turanian) had the *anima bruta* extremely well developed, they are said to have been dominated entirely by the Toltec or third sub-race, the greatest

in power and splendour of the Atlantean sub-races. Yet the hypothesis receives some confirmation from the course of individual human life. In this fifth sub-race of the Fifth Root Race the individual man is recognised to be at his best from thirty-five to fifty years of age, that is, when his intellectual powers are most active. Old age may add wisdom and spirituality, and a beauty all its own; the man may be more complete, but undoubtedly he is past his zenith. So it may be with our Aryan Race; the sixth and seventh sub-races will not be less evolved than the Teutonic, the sixth will probably be more psychic, and the seventh more spiritual, but the energising life will be ebbing from the distinctive principle of the race, and as regards the evolution of intelligence the race will have passed its zenith.

We are told that the Fifth Root Race was chosen from the fifth sub-race of the Atlanteans, and from this it has been argued that the Sixth Root Race will be selected from the sixth sub-race of the Aryans, and the Seventh Root Race from the seventh sub-race of the Sixth. Again the data is insufficient, and in *Lost Lemuria* we are told that the Atlanteans sprang from the seventh sub-race of the Lemurians, and not from the third, as might have been expected had the above rule been applicable to all cases.

The division of the Teutonic sub-race is not an easy matter, and the families vary according as they are viewed from the standpoints of government and language. The following classification is therefore tentative, and of the nature of a compromise between the historian and the philologist:

1. Scandinavians, represented by the Norse, Swedes, Icelanders, and Danes.
2. The Goths, including the Vandals; extinct as a separate people, but a family race whose blood has modified that of Southern Europe and even the north of Africa.
3. The Western Franks, whose modern descendants are the Dutch, the Flemish and such of the French as are not Celtic.
4. The Eastern Franks, located chiefly in Alsatia, Switzerland and South Germany.
5. The Bavarians, situated in Bavaria and Austria.
6. The Germanic or Saxon peoples dwelling in North Germany.
7. The Angles, Saxons and Jutes, who have developed into the English speaking races, so far as these are not Celtic. Belonging to the same family, probably, are the Frisians.

E. L.—Each race will have its own particular quality to evolve. The quality characterising the Fifth—our present—Root Race will therefore not be fully worked out till all the sub-races of that Fifth Race, which as a whole form it, have been lived through.

But we may take it that such a quality will make more strides in the fifth sub-race than in other sub-races. Mrs. Besant has stated in her Blavatsky Lodge lectures that the Sixth Race is already appearing, and she also refers to it in her book on *Avatāras* (p. 91).

B. K.—The questions put are natural; but to answer any of them with a simple "Yes" or "No" would be misleading. Hence it is needful to define much more accurately what we mean to ask, for such phrases as "power and intelligence" may imply either too much or too little, just as the questioner or the reader may happen to take them. So I will try to put the facts, so far as they have been given to us, as precisely and clearly as I can in brief space, and then I hope the answers will follow of themselves.

First then, each Root Race is concerned specially with the partial development of some one of the aspects of man—our own, the Fifth, having to do with Manas or Mind (Intelligence in one aspect). Second, each sub-race emphasises the development of one of the sub-aspects of the main aspect. In our own fifth sub-race, it is the mānasic or mental element in its own essential character on which the main stress of evolutionary process is now falling.

Hence in respect of its own special characteristic—Manas—in its own nature, as such, it may be correctly said that it will reach its higher unfoldment in the present Round in our present sub-race, and therefore in the not distant future.

But in some respects the sixth sub-race, in which the more spiritual (Buddhic) aspect of Manas will be still more accentuated, ought to present a more perfect and full expansion of intelligence, in its synthesising character, as contrasted with its analytical function, which is now (in the fifth sub-race) most prominently active.

As to "power," we must ask: power in what respect? And on our answer will depend the reply to the question. But it may be said generally, that the fifth sub-race will, it is hoped, establish a world empire, a world-civilisation far transcending anything yet realised.

As to the sixth and seventh sub-races, they will each, as remarked above about the sixth, specially develop one of the sub-aspects of Manas, and will build up a civilisation characterised by the predominance of that aspect. And each of them will be a step forward, a step in advance along the evolutionary road as such, not certainly a step backward. Hence these sub-races will be more, not less, evolved than our own, in certain respects.

This last qualification, however, seems to need some further explanation. The idea suggested in the questions that later sub-races may be "less evolved on the whole" than earlier seems probably derived from the statements made in the *Story of Atlantis* and elsewhere, to the effect that the grandest and most perfect Fourth Root Race civilisation was that of the Toltec or third sub-race; while the sixth and seventh sub-races, the Akkadian and Mongolian are spoken of in terms that seem to imply inferiority. But this must not, I think, be taken to mean *evolutionary* inferiority, but only a less elaborate and perfect material and mechanical civilisation. Hence, while the sixth and seventh sub-races of our own Fifth Root Race will certainly be more highly evolved in some respects than ourselves, it is by no means certain, though I think it is most

probable, that the civilisations which they evolve will be superior to our own in material grandeur, in mechanical arts, or in scientific mastery over nature. The question is at bottom one that depends upon the standard by which we judge and measure a civilisation, and can only be definitely answered when we have first clearly defined to ourselves by what "signs and tokens," by what standard of value, we are going to estimate the place of any civilisation as compared with others. And to do this is difficult, simply because the essential characteristic of one civilisation is often not commensurable with that of another—for instance, that of Greece at its noblest and best, with that of the present day.

As regards the Sixth Root Race, I should incline myself to expect—on analogy—that it will be chosen from out of the sixth sub-race of the Fifth Root Race, as our own Fifth Root Race was differentiated from the fifth sub-race of the Fourth Root Race. But since the sixth sub-race will evolve out of the fifth sub-race to a large extent, one may obviously regard the evolutionary process by which the sixth sub-race is being now produced from the fifth as a sort of rehearsal of the vaster achievement involved in the founding of a new Root Race. It should also be remembered as bearing on this question that in addition to the purely physical work of preparing for, and producing the type of, a new Root Race, there is also a stupendous task to be accomplished on the subtler planes in developing and cultivating the qualities required, in correspondence with those of the new racial type of physical body, in the Egos who are to form by incarnation the nucleus of the new Root Race. And this work, the selection and preparation of the necessary Egos, will obviously be a much longer and more arduous undertaking than the actual physical work needed to produce the new type of body. Hence we may expect the process of selecting and preparing Egos for the work of building a new Root Race to be commenced long ages before the time is near when the physical part of the process will be begun.

The sub-races of our Fifth Root Race are in order:—

- (1) Aryan; (2) Iranian; (3) Semitic; (4) Keltic;
- (5) Teutonic.

The names of the family races of our own fifth sub-race, the Teutonic, has never, so far as I am aware, been given, and though one or two of them are fairly obvious, it would probably be difficult, except by occult methods, to name them all. Probably, I think, we have three such family races in the Germans, the Anglo-Saxons, and the Americans, and possibly the Scandinavians and Dutch may each form another. But all this is pure speculation, for we have not been told which are the family races of our sub-race, and until we are we can only guess and draw inferences.

QUESTION 242.

A. S. B.—Is there, as yet, any Theosophical explanation of duplex or multiple personality, as shown in recorded

cases where there were five or six successive and recurring states of consciousness, each with its own knowledge, memory, and characteristics, distinct from the others?

I. H.—There have been various views advanced as to this most extraordinary problem of consciousness. The theory of possession does not, I think, cover the whole ground. I understand that some theories as to the cause of the phenomenon will be advanced in a pamphlet shortly to be issued by the Committee of the Northern Federation of Lodges.

E. J. C.—I suppose what A. S. B. wants is *some* explanation of multiplex personality, and he may label the following theosophic or untheosophic as he pleases; neither ticket will add a grain's weight to the answer.

The phenomena of multiplex personality may be due to one or more of a variety of causes. Certain observed cases may be the result of spirit control, others of obsession; but undoubtedly the majority are the result either of the instability or disease of the physical organism, or of want of control of that organism on the part of the higher principles. By far the greater number of the cases of multiplex personality cited by Mr. Myers in his *Human Personality* are *pathological*, that is to say, their inception can be traced to an accident, to a shock to a weak physical constitution, or to a diseased brain. A man's personality (which roughly may be described as the sum of the manifestations of his conscious life on this plane) is obviously something less than his true self, for these manifestations are conditioned by (i.) the perfect or imperfect nature of the physical organism, and (ii.) the perfect or imperfect nature of his control over it. It may be assumed that no physical organism is capable of manifesting the true Ego in its entirety, and it is obvious that the more imperfect the organism, or the control over it, the more imperfect will be the personality manifested. Give a good penman an ordinary pen in his hand and his work will be excellent; but furnish him with a pointed stick or benumb his hand and the product will not only be different but unrecognisable as his. Now, if by some shock or accident the delicate organ of the brain is temporarily or permanently injured, the manifestations of the Self will be so partial and defective as to be unrecognisable as those of the former personality.

Careful investigation has led one school of science to the conclusion that the brain is made up of different organs that are correlated to different faculties of the mind, and according as these various organs are developed or undeveloped the faculties manifested through them appear themselves to be evolved or in embryo. Let it be assumed that by some accident or shock a certain number of these organs are paralysed, the faculties they represent will not manifest and an apparent change in the personality will result. If the moral or intellectual qualities are in abeyance the passions will have full sway. It is quite possible for this paralysis to be fitful, or for the Self to have but a spasmodic control of the physical organism,

and in such cases the personality would appear to be in a state of disintegration and all the phenomena of multiplex personality might be exhibited.

This hypothesis does not exclude spirit control or obsession and it is not offered as an explanation of all cases of multiplex personality, but it does appear to the writer to explain the majority of cases that are pathological.

A. R. O.—There is to my knowledge no detailed explanation in Theosophical literature of duplex or multiple personality; but material for at least half a dozen explanations is, I believe, to be found there, if we can make use of ideas. Of course the problem is astonishingly difficult and complex, and patience will be needed to disentangle the parts. It may turn out that the problem is not really one but many, and that all kinds of subsidiary problems will have to be solved first. I am hopeful, however, that before very long the ground will be so far cleared as to make intelligent questions possible, of a particular psychic nature, the answers to which may throw the necessary light. Meanwhile, we must make what use we can of the material to our hand.

Of the possible lines of solution to be found in Theosophical literature there occur to me the following:

(1) There is first what may be named the theory of the sheaths. This will be found expounded at length in Mrs. Besant's *Self and Its Sheaths*. Passages on pp. 73-77, grow luminous when held in front of our problem.

(2) Then there is what I shall call the Devachanic-life theory. This in itself is exceedingly interesting, though often overlooked: and may easily prove one of the possible *x*'s in the equation. Mr. Leadbeater's *The Other Side of Death*, pp. 420-3, contains the important passages.

(3) The theory of reincarnation, of course, provides an obvious beginning for an explanation: but whether it takes us very far is another matter.

(4) There is also the Spiritist theory of possession, which appears to serve in some cases, and to fail conspicuously in others. As H. P. B. said in effect years ago: we do not know what we *must* attribute to a disembodied agent until we know what the embodied agent *can* do.

(5) An infinitely more difficult line of approach is by way of the discussion of the nature of personality. There are some students who believe that until we know more exactly what we mean by the Self, the relation in which we conceive the personality or personalities to stand to the Ego, the purpose of personality, its formation, its essence, the whole problem of multiple personality is prematurely raised.

On the nature of consciousness (upon which, of

course, the above problems turn) Mrs. Besant's articles "The Evolution of Consciousness" throw considerable light: but who, as yet, has understood them well enough to make the application? I await a sign.

QUESTION 243.

W. E. M.—*What does the Theosophist mean by conscience? What is the origin of this inner voice?*

M. L. B.—Conscience is the memory of the criticisms passed by the Self upon bygone actions. It is only of value for deciding upon the worth of actions while the aim of the actor remains constant. Its chief characteristic is its failure to see that no circumstances are ever identical, and so it becomes the conservative principle which applies one formula as a criterion of conduct regardless of shifting aim and circumstance.

E. L.—Conscience has been defined in various ways. The most accurate and comprehensive of these seems to be that which terms it the voice of the Higher Ego, speaking out of the past experience, warning or urging as the case may be. The primal origin of conscience would of course be That which is the Source of all, the Great Life, the Deity of which it is the minimised expression.

E. A. B.—"Conscience" may be described as the response of the lower self to the promptings of the higher—the true Ego. This response grows with the growth of experience, and therefore makes many mistakes; but at every stage it is for each of us the highest ideal of which we are capable, the "inner voice" that speaks to us with divine authority. Obedience to these promptings reacts upon the Ego and in turn helps *its* growth—which is the real object of our successive earth-lives.

The subscription to THE VĀHAN for those who are not members of the British Section of the Theosophical Society is 2s. 6d. per annum, post-free. Single copies, 3s. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., to whom subscriptions should also be sent. No back numbers can be supplied.

All communications or "Activities" must be in the hands of the Editor by the 20th of the month at latest. Secretaries of Branches are particularly requested to note this.

Vol. XIV, No. 3

THE VÂHAN.



A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

ISSUED by direction and under the authority of the British Section of the Theosophical Society in Convention, for free distribution to all members paying full annual subscription. Members of branches will receive copies through their officers. The Theosophical Society is not responsible for any statements contained herein unless set forth in an official document.—BERTRAM KEIGHTLEY, *General Secretary*.

All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

VOL. XIV.

LONDON, NOVEMBER 1, 1904.

NO. 4.

Edited by BERTRAM KEIGHTLEY.

PRESENTATION BUST OF MRS. BESANT.

I have to record very gratefully the presentation to the British Section of a most admirably executed bust of Mrs. Besant, the work of Mr. Cecil Brown, who is a son of Mrs. M. C. Brown, a member of many years' standing. Mr. Brown, though not himself a member, with great kindness proposed to execute the bust and present it to the Society, and members will shortly have the opportunity of examining it. A pedestal is being prepared and it is proposed to place it in a good position in the Lecture Room.

BERTRAM KEIGHTLEY,
General Secretary.

REVISED "RULES" AND "INFORMATION FOR ENQUIRERS."

The *Rules and Information for Enquirers*, revised up to October, 1904, are now ready, and copies will be sent to any members desiring them. Branches who want a supply should notify me of the number of each they require.

BERTRAM KEIGHTLEY,
General Secretary.

PROPAGANDA IN THE SOUTH.

The steps taken by the Northern Federation in the direction of developing a somewhat more definite and systematised effort to spread the knowledge of Theosophy in places where no Branch or Centre exists, have found an echo in the South of England also. One of our members, residing in Dover, has generously come forward with an offer to undertake all the labour of making the arrangements and advertising a public lecture

on Theosophy in that town, as well as to bear himself more than half of the expenses, if the balance can be otherwise provided. This can doubtless be done from the funds of the Section; but it seems to offer an opportunity of suggesting the desirability of considering whether some steps cannot be taken towards a more definite organisation and development of the work, on lines similar to those adopted in the North. Any suggestions and offers of help or work to this end will be gratefully received.

BERTRAM KEIGHTLEY,
General Secretary.

ACTIVITIES.

New Branch.

October 20th, 1904. Charter issued this day to G. W. Russell, Mrs. Russell, Mrs. Hault, W. S. Fay, J. S. Starkey, Mrs. Greene, Mrs. Kelly, J. Quigly and P. Hault, to form a Lodge of the Theosophical Society in Dublin, Ireland, to be known as the Dublin Lodge.

BERTRAM KEIGHTLEY,
General Secretary.

Donations to the General Fund.

The following donations have been received to October 20th: C. A. E., £20; A Member, £100; A. A. de P., £1 7s.; E. A. B., £8; V. C. T., £15; C. M., £10; A., 10s. 6d.; M. M., 10s.; G. R. S. M., £2 2s.; C. M., £12. Total, £169 9s. 6d.

Section Reference Library.

The following books have been gratefully received for the Library: *Modern Astrology*, Vol. XIV., edited by Alan Leo; *Astrology for All*, Part I., Alan Leo.

The following books have been purchased during the past month: *Life of Richard Wagner*, Vol. IV., Wm. Ashton Ellis; *Ideals of Science and Faith*, edited by the Rev. J. E. Hand; *A Digit of the Moon*, translated from the original MS. by F. W. Bain; *The Descent of the Sun*, translated from the original MS. by F. W. Bain; *A Heifer of the Down*, translated from the original MS. by F. W. Bain; *The Winged Destiny*, Fiona Macleod; *The Nibelung's Ring*, Wm. C. Ward.

R. A. HOBSON,
Assistant Librarian.

Afternoon Meetings at Headquarters.

Eight Afternoon Meetings will be held at 28, Albemarle Street, W., from 3.30 to 4.30, beginning on Monday, October 24th, and on succeeding Mondays, at which a short lecture will be given, followed by questions and discussions.

These meetings are open to the public.

Nov. 7th, "The Testimony of Theosophy to the Religion of the Christians," Rev. G. Currie; Nov. 14th, "The Mind and the Senses," Bertram Keightley; Nov. 21st, "The Value of the Psychic Faculty," A. P. Sinnett; Nov. 28th, "The Development of Consciousness," Miss Ward.

Practice Debating Class.

This Class meets in the Drawing Room at 28, Albemarle Street, on Thursdays, 6.45 to 8 p.m. Members are invited to join the class, of which the object is two-fold:

1. To form a nucleus to provide good speakers for the furtherance of the work of the Society.
2. That members may join for private self-improvement in enunciation and clearness of expression.

F. M. M. RUSSELL,
Hon. Secretary.

Mr. Mead's Lectures.

Under the title of "Fragments from the Lost Writings of Thrice-greatest Hermes" four lectures will be delivered in November by Mr. Mead, on Tuesday afternoons, from 5 to 6, in the Lecture Room of the Theosophical Society, 28, Albemarle Street, W.

Syllabus of Lectures: Nov. 1st, "The Virgin of the World"; Nov. 8th, "The Discourse of Isis to Horus"; Nov. 15th, "Of True Philosophy"; Nov. 22nd, "Of the Soul."

Course tickets, 5s. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W. Admission to each Lecture, 2s.

Northern Federation.

The meetings of the Forty-third Conference of this Federation will be held on Saturday and Sunday, November 12th and 13th, in the Theosophical Hall, Harrogate. The Conference will open on the Saturday at 3.30 p.m., and will be presided over by Mr. J. Van Manen, of Amsterdam. The subject selected, on which papers will be read, is "Art and the Arts"; discussion is invited. After tea, at 7 p.m., Mr. Van Manen will give an address on "Human Evolution and Man's various Bodies." On the Sunday, at 7 p.m., Mr. Van Manen will deliver a public lecture, entitled "Theosophy."

Members of the Federation are invited by the Harrogate Lodge to a lecture on the preceding Friday at 8 p.m., by Mrs. Hooper, on "The Sources of Inspiration."

The attention of members of the British Section generally is directed to the Northern Federation "Transaction" entitled *Man and Death*, which embodies a summary and criticism of Myers' *Human Personality*. As the first venture of the kind, hopes are entertained that members individually, and Lodge librarians in particular, will do all in their power to make it a success. Copies can be had of Mr. A. R. Orage, 36, Hawthorn Mount, Chapel Allerton, Leeds.

EDWD. E. MARSDEN,
Hon. Secretary.

Spath Lodge,
Didsbury, Manchester.

Blavatsky Lodge.

The regular meetings of the Lodge began with two lectures from Mrs. Besant, which were delivered at the Elysée Gallery; the last, on the international character of the Theosophical Society, was given the day before Mrs. Besant left for India. The lecturer on October 20th was Miss Lilian Lloyd. The Sunday evening meetings have recommenced; they were opened by a lecture from Mrs. Hooper.

F. E.-W.

Lotus Lodge.

During November Mr. G. Dyne will give the senior members a course of addresses on Theosophy and Science; a cordial invitation is extended to young people to attend this class. All children are welcomed and are taught by themselves in a separate class. For time and place see Lecture List.

H. W.

Hampstead Lodge.

Mr. Mead will give a public lecture for the Hampstead Lodge, on Monday, November 7th, at 8.30, on "Mysteries of Early Christendom," at

the Hampstead Conservatoire, Swiss Cottage (opposite Swiss Cottage Station). Tickets 1s. each.

A. L.

Glasgow Lodge.

At the last meeting of the Lodge, it was unanimously resolved to hold during the session Lodge meetings and a private study class and such public meetings as the Council may determine from time to time. The meetings are held on the fourth Monday of each month at 7.45 p.m., and are open to enquirers at 8.15 p.m. The private study class meets on the first and third Mondays of each month at 7.45 p.m. The book chosen for study is *Evolution of Life and Form*.

It was also resolved to advertise by way of 400 large posters throughout the city Mrs. Besant's two new pamphlets entitled *The Necessity for Reincarnation* and *Is Theosophy Anti-Christian?*

JOHN P. ALLEN,
Secretary.

Lecture List.

BATH LODGE. Mondays at 8 p.m., at 2, Argyle Street: Nov. 7th, *Responsibilities*, A. J. Faulding; Nov. 14th, *The Great Heresy*, Miss Ward; Nov. 21st, *Sin, Faith, Grace*, Miss Margery Smith; November 28th, *Human Potentialities*, F. Woodcock. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Council Room, Midland Institute, on Sundays, at 6.30 p.m.: Nov. 6th, *Character Building*, Mrs. Bell; *The Development of Will*, J. S. Akehurst; Nov. 27th, *Reincarnation and some Common Problems*, A. R. Orage. Information from Mr. A. Norman Comely, 7, Blenheim Road, Moseley.

BOURNEMOUTH LODGE. Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade: Nov. 2nd, *Birth and Rebirth*, A. R. Orage; Nov. 16th, *The Law of Perfect Justice*, A. R. Orage; Nov. 30th, *After Death*, A. R. Orage; Nov. 9th and 23rd, Class for study. Information from Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Sundays at 3.30 p.m., and on alternate Mondays. Information from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Tuesdays, at 8 p.m., at 4, Unity Street, College Green: Nov. 1st, *The Building of Character*, B. Keightley; Nov. 8th, *Freewill*; Nov. 15th, *Christianity, New and Old*, Miss Ward; Nov. 22nd, *Health in Relation to Theosophy*, Miss Margery Smith; Nov. 29th, *Growth*, Miss Severs. Class for study of *The Ancient Wisdom* on Thursdays, at 8 p.m. Information from S. H. Old, at above address.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. 58, Chaussée d'Ixelles, first and third Saturdays at 8.15 p.m. Students' Class, second and fourth Saturdays, at 8 p.m. Information by letter from the Secretary, 21, Rue du Vallon.

BRUSSELS, ISIS LODGE. Mondays, at 8 p.m., at 58, Chaussée d'Ixelles. Lectures and study classes alternately. Information from M. Armand Rombauts, 23, Rue du Pépin, Brussels.

COVENTRY CENTRE. 149, Foleshill Road, Coventry, on Fridays, at 7 p.m. Drawing-room meetings held periodically. Information from Mrs. Nevill, at the above address.

EDINBURGH LODGE. Alternate Thursdays in Dowell's Rooms, 20, George Street, at 8 p.m.: Nov. 10th, *Phrenology*, J. Keith Murray; Nov. 24th, *Theosophy and Social Reform*, R. Andrews. Lodge meetings twice monthly. Meetings on Sundays, at 3.45 p.m. Enquiries to Mr. J. Lorimer Thomson, Roseburn House, Roseburn, Edinburgh.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday and third Friday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

GLASGOW LODGE. 5, West Regent Street, on the fourth Monday of each month, at 7.45 p.m., open to enquirers at 8.15 p.m.: Nov. 28th, *Discrimination*, J. Wilson. Class for study on the first and third Mondays, at 7.45 p.m. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: Nov. 6th, *A Theosophic View of Hell and Purgatory*, Mrs. Stead; Nov. 13th, *Theosophy*, Johann van Manen; Nov. 20th, *The Place of Emotion*, A. R. Orage; Nov. 27th, *The Lord Buddha and His Teachings*, Hodgson Smith. Study of the *Buddhist Catechism*, on Fridays, at 7.30 p.m., 23, East Parade.

HULL LODGE. Information from H. E. Nichol, 67, Park Avenue, Hull.

LEEDS, LEEDS LODGE. Leeds Arts Club Rooms, 18, Park Lane, on Mondays, at 7.30 p.m.: Nov. 7th, *Dharma; or the Problem of Caste and Class*, E. E. Marsden; Nov. 14th, *Man and his Bodies*, Miss Hilda Smith; Nov. 21st, *Theosophy and the Masses*, W. H. Saunderson; Nov. 28th, *Have We lived more than One Life on Earth?* C. N. Goode. Enquiries to Mr. G. H. Popplestone, 45, Brudenel Road, Hyde Park, Leeds.

LEEDS, LEEDS CENTRE. Fridays, at 8 p.m., in the Arts Club, 18, Park Lane.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquit Street, at 8 p.m.: Reading circle on Wednesdays, at 3 p.m. Study of *The Secret Doctrine*, on Mondays, at 7.45 p.m. Information from the Secretary, 18, Colquit Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Sundays, at 7 p.m., at the Central Free Library, Lavender Hill, S.W.: Nov. 6th, *The Gates of Gold*, Mrs. Leo; Nov. 13th, *The Life of the Disciple*, Mrs. Watkins; Nov. 20th, *St. Paul*, H. Whyte; Nov. 27th, *Some*

Considerations of Socialism, Miss Bird. Enquiries to Mr. A. P. Cattanch, 27, Dault Rd., Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Thursdays, at 8 p.m., at 28, Albemarle St., W.: Nov. 3rd, *Sufism*, J. M. Watkins; Nov. 10th, *What does Life Mean?* B. Keightley; Nov. 17th, *As Above so Below*, G. R. S. Mead; Nov. 24th, *Harmonies of Vibration*, F. Bligh Bond. Sundays, at 7 p.m., open to visitors: Nov. 6th, *Christianity Old and New—A Comparison*, Miss Ward; Nov. 13th, *The Forgiveness of Sins*, Miss E. M. Green; Nov. 20th, *Some Extra-canonical Sayings of Jesus*, G. R. S. Mead; Nov. 27th, *Mind and Matter*, Miss Ward.

LONDON, CROYDON LODGE. 12, Katharine Street, Croydon, on Wednesdays, at 8 p.m.: Nov. 2nd, *Dreams*, R. King; Nov. 16th, *A Buddhist Philosopher on the "Awakening of Faith"*, H. Whyte; Nov. 23rd, *Life of Organised Societies*, A. P. Cattanch; Nov. 30th, *My Ideal Theosophist*, G. T. Gwinn.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: Nov. 14th, *Eastern and Western Ideals*, Mrs. Leo; Nov. 21st, *What is Mysticism?* P. G. Tovey; Nov. 28th, *The Mind in Perception*, B. Keightley. Public lecture by Mr. Mead, on Nov. 7th. See special notice.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, W., on Sundays, at 3 p.m. Intending visitors should address Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. 13, Tyndale Place, Upper Street, N., on Mondays, at 8.30 p.m., study of *Man, Visible and Invisible*; and on Wednesdays: Nov. 2nd, *Character is Destiny*, Mrs. Leo; Nov. 9th, *The Soul-Body of Man*, Mrs. Bathe; Nov. 16th, *Cave Dwellers*, Rev. A. Baker; Nov. 23rd, *What is Theosophy?* P. Tovey; Nov. 30th, *Old Wives' Fables*, Miss Lloyd. Information from Vincent Lewis, at above address.

LONDON, WEST LONDON LODGE. Fridays, at 8.15 p.m., at 8, Inverness Place, Queen's Road, W.: Nov. 4th, *Old Wives' Fables*, Miss Lloyd; Nov. 18th, *From the Classic of Purity*, G. R. S. Mead. Alternate Fridays, Study of *The Evolution of Consciousness*.

MANCHESTER LODGE. Tuesdays at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Spath Lodge, Spath Road, Didsbury: Nov. 14th, Mrs. Hooper; Nov. 28th, Reception. Drawing-room meetings, Nov. 1st, 15th and 29th. Study classes, Nov. 7th, 8th, 21st, and 22nd. Information from the Hon. Secretary at above address.

MANCHESTER, SOUTH MANCHESTER LODGE. Thursdays, at 8 p.m., at Palmerston Hall, Palmerston Street, Moss Side. First and third Tuesdays, for enquirers, and second, fourth and fifth Tuesdays, study class for members. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. 46, Linthorpe Road.

NOTTINGHAM LODGE. Wednesdays at 8 p.m.,

at 3, St. James' Street, for study of *Esoteric Christianity*.

OXFORD CENTRE. Information from J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Fridays, at 8.15 p.m., and Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to Dr. E. Mariette, Ford Park House, Mutley.

RIPON CENTRE. 2, Ashville, on Thursdays, at 8 p.m., for the study of *Man and his Bodies*.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Sundays, at 6.15 p.m.: Nov. 6th, *Higher Consciousness*, A. R. Orage; Nov. 13th, *An Elementary Study in Comparative Religion*, R. Pexton; Nov. 20th, *Pythagoras and his School*, W. H. Thomas; Nov. 27th, *The Path of Initiation*, Mrs. Bell. On Mondays at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., study of *Esoteric Christianity*.

SOUTHAMPTON LODGE. Tuesdays, at 8.30 p.m., at 23, Portland Terrace. First and third Tuesdays, public lecture; second and fourth, class for study. Enquiries to Mrs. Hollick, Cranleigh, The Polygon.

TYNESIDE LODGE. Last Sunday of the month, at 6.30 p.m., at Lily House, Off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Fridays, at 7.30 p.m., at 34A, Coney Street: Nov. 11th, *After Death*, A. R. Orage; Nov. 25th, *The Future of Man*. Study of *Esoteric Christianity* on alternate Fridays, and of *Plato's Republic* on Sundays, at 10.30 a.m. Information from Mrs. E. J. Dunn, Kelfield Lodge, York.

CORRESPONDENCE.

THEOSOPHY AND MUSIC.

From the musical as well as the Theosophical point of view I have been much interested in the discussion which has taken place in THE VĀHAN as to the effect of music, and its condemnation or otherwise by Theosophists. Perhaps my small contribution may assist the discussion.

Music as we all know is a matter of vibration; and as vibration affects the forms of matter, notably so in music, it is of extreme importance in its consideration with Theosophy.

Every note or sound apparently simple in itself is in reality very complex. It gives rise to a series of vibrations, which are, as it were, absorbed into itself, and which by this process of absorption add a kind of body or solidity, which is entirely wanting when by any mechanical process these resultant vibrations are cut off. But—and here is, I think, our point—these vibrations are all so beautifully proportioned to the original prime that they are absorbed imperceptibly. As a matter of fact some thirty-two of these are actually cognisable by means of specially made instruments called resonators; some of them may be detected by a highly trained ear.

So much for a single sound. When the ques-

tion of harmony or combination of sounds comes under consideration, the proportion in which these developed sounds are combined becomes of great importance. In the older classical music, such as that of Haydn, Mozart, Mendelssohn, and in a lesser degree Beethoven, this proportion is fairly well considered. In an older style still, that of Palestrina, it is even more carefully treated. He is credited with being assisted by an angelic choir; the effect being really produced at times by the combination of these proportionate harmonies due to his species of writing. The general effect of this style of writing depends on the fact that the use of the earlier notes of the proportionate series serves to strengthen and emphasise the fundamental harmonies, in a way quite different from the effects produced in advanced modern music, in which the upper series of harmonics are combined with the fundamental notes with—if I may venture to say so—a less careful sense of their proportion. In the earlier music there is a clearness which in the stupendous effects produced by the later music is largely wanting.

I think that some of the weariness referred to by F. E. is probably due to this want of proportion, which necessitates a very close attention on the part of the listener. To make myself clearer. It is obvious that the combinations which exist between 2, 3, 4, 5, 6, 8 and similar proportions are more intelligible than those existing between 2, 4, 7, 9, 11, 13 and even more advanced numbers. To be in keeping with nature's laws, these advanced harmonics should be much less strong than the foundation notes they accompany, whilst often they are quite as loud or even louder. This of course treats of the position only from the starting-point of a *single* sound as it were. But it must not be overlooked that each of the created tones is in itself the parent of another series. And the effect of these combined series can only be very dimly reached by the most able musician. This also leaves untouched the varying character of the vibrations created by different instruments, even when using the same tone.

Since all this is but the working of natural law, under the direction of the experienced musician, and producing effects which can be only dimly guessed at, it cannot well be said to be in opposition to Theosophical teaching.

A reference has been made to Hindu music. I have seen some of it reproduced in Western shape. There appear to be, I think, some sixty-two or sixty-four different scales as compared with our three in the West. They differ but slightly from one another, and appear to be the outcome of the vibrational series from some other point of view; not necessarily in conflict with our series.

Greek music has also been referred to. I have heard reproductions of this. It is mainly interesting from an antiquarian point of view. Our ears are so accustomed to very complex harmonies and chromatic progressions that they find but small pleasure in its broad combinations and simple movement of melody. May we not trace the progress of evolution or development in this?

A. K.

TRANSUBSTANTIATION.

In answer to W. F. K. may I quote one of the visions of Saint Teresa, from her *Life*, written by herself?

"When I went to Communion once I called to mind the exceeding great majesty of Him I had seen, and considered that it was He who is present in the most Holy Sacrament, and very often our Lord was pleased to show Himself to me in the Host; the very hairs on my head stood, and I thought I should come to nothing."

And again:—

"One day—it was the eve of Pentecost . . . I saw over my head a dove, very different from those we usually see, for it had not the same plumage, but wings formed of small shells shining brightly. . . . On another occasion I saw that very dove above the head of one of the Dominican fathers; but it seemed to me that the rays and brightness of the wings were far greater. I understood by this that he was to draw souls unto God."

C. M. C.

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

Mohammadanism.—Error dies hard, but it seems that the European ignorance and prejudice against the Jews (among whom it is always forgotten that we must include Christ and the Apostles) and Mohammadans is absolutely invincible,

Not only does it appear that the absurd notion that the Mohammadans teach that women have no souls is still current (see VĀHAN for October), but I recently read in a leading and usually well-informed literary periodical that the Mohammadans hate the very name of Christ! What would a Christian think of a Mohammadan who seriously asserted that Christians hated the name of John the Baptist? And yet this would have been a much less absurd misrepresentation. In point of fact, as everyone who has the slightest acquaintance with Mohammadanism knows perfectly well, "Our Lord Jesus," as he is generally called, is revered by Mohammadans as the greatest of the prophets before Mohammad, whose immediate predecessor he was, and whose advent they believe him to have foretold as the Comforter in John xiv. 16. To be sure they accuse the Christians of perverting the teaching of Jesus and the Gospels.

I will here quote the titles of two curious old books.

"The True Nature of Imposture fully Displayed in the Life of Mahomet, with a Discourse annexed for the Vindication of Christianity from this Charge Offered to the Consideration of the Deists of the Present Age. By Humphrey Prideaux, D.D., Dean of Norwich."

This book went through many editions, and for many years was regarded as the leading work on the subject. My copy is "The Eighth Edition,

corrected," and bears date 1723; but the preface is dated March 15, 1696-7, and the first edition is stated to have appeared in 1697.

The second book is an early edition of the Kurân. "The Alcoran of Mahomet, Translated out of Arabique into French by the Sieur Du Ryer, Lord of Malezair, and Resident for the King of France, at Alexandria. And newly Englished for the satisfaction of all that desire to look into the Turkish vanities. London: Printed Anno Dom. 1649."

The translator apologises, in his Preface, for publishing the book, but hopes that the "pagan" "may prove an antidote to confirm them in the health of Christianity."

These preposterous publications were followed by the scholarly, liberal-minded, and still valuable works of Sale and Ockley, but notwithstanding our boast of being the greatest Mohammadan power of the world, we really don't seem to be much nearer understanding the Mohammadaus and their religion than we were a couple of centuries ago.

W. F. K.

Music and Religion.—To those students who are interested in the mystical side of the Christian religion, and who have noticed what Mrs. Besant has written in *Esoteric Christianity* on the connection of music and worship, the "Instruction" issued by the Pope at the end of last year will be worthy of notice.

The Pope reproves the prevailing abuse of music in the services of the Church. He points out that music is no longer the handmaiden of the liturgy, but often usurps its place, thereby obscuring the words of the service; and the use of secular music in the services is especially to be deplored. His Holiness thus defines the principle of sacred music: "Sacred music, being a complementary part of the solemn liturgy, participates in the general liturgy, which is the glory of God and the sanctification of the faithful. It contributes to the decorum and the splendour of the ecclesiastical ceremonies; and since its principal office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful, its proper aim is to add greater efficacy to the text, in order that through it the faithful may be the more easily moved to devotion, and better disposed for the reception of the fruits of grace belonging to the celebration of the most holy mysteries." To this end "it should possess, in the highest degree . . . sanctity and goodness of form," and "it must be holy" and "it must be true art, for otherwise it will be impossible for it to exercise on the minds of those who listen to it that efficacy which the Church aims at obtaining in admitting to her liturgy the art of musical sounds."

The Pope commands that the Gregorian Chant shall be restored to its former place in the services of the Church; and, further, that it shall be regarded as the supreme model for sacred music.

The reform is not to stop with the music only: those who take part in the musical services must be "men of known piety and probity of life . . . worthy of the holy office they exercise." Moreover, noisy and frivolous instruments are forbidden.

To attain these ends, His Holiness commands that in seminaries of clerics and ecclesiastical institutions the Gregorian Chant is to be studied and taught, and endeavour is to be made by the clergy to train the people and to restore the old *Schola Cantorum*.

It remains to be seen whether this return to the older forms of music will be progressive or retrogressive. In so far as the true mantric effect of the Gregorian Chant can be restored, it is a move in the right direction. It may be that this movement in the Holy Catholic Church will bring about a reform in sacred music generally, and that new music capable of expressing the life and spirit of true worship will be heard in all Christian churches—the work of composers who shall have come into touch with the true mysticism of the sacred art.

A. M. M.

The Crucifix.—Readers of Mr. Leadbeater's *Christian Creed* will remember that in writing of the Latin cross, or rather of the crucifix, he explains that the investigators who were looking up the occult records of early Christianity were surprised to find that in the early use of the symbol the cross disappeared, leaving only the figure, with no longer any thought of pain or sorrow connected with it, but with the arms extended as if in blessing. The author refers to the fact that paintings in the Catacombs in Rome point to the existence in the early Christian Church of some tradition which indicated the earlier and truer significance of the symbol. It is most interesting to find from a photograph and extract from a local guide-book which a member has kindly forwarded to me, that a further relic exists in our own country pointing to the same truth. The photograph shows the Christ figure extended against the outer wall of the old Romsey Abbey Church (Hants), on which the cross is merely outlined in masonry. There is no wounded side, no crown of thorns, but a halo surrounds the head and a hand appears from a cloud above. This is what the guide-book says with reference to it: "This is an almost unique specimen of a crucifix of the tenth century. It is one of an early type of crucifix which died out about the year 1000, giving place to the style we are now familiar with. You will see that it represents not the dead Christ, but Christ reigning from the cross; the head is erect, the eyes are open; battered and worn as it is you can still trace a look of divine benignity and sweetness on the face, while from above, the hand of God the Father is extended from a cloud." The statement is further made that in the British Museum exists a MS. of the same period (994) with a drawing of an almost identical crucifix. Students may like to look this up.

A. B. C.

ENQUIRER.

QUESTION 244.

(Continued from p. 24.)

S. R.—In earlier modern Theosophical works much has been written in praise of magic; has any really good thing ever come out of magic?

R. M.—Yes. Much, if not all, that is best in ancient philosophy has come out of magic; for without a very accurate knowledge of practical magic on the part of the authors, the works of Hermes, Iamblichus, and others, could never have been written. True magic implies an intimate knowledge of the planes of nature which lie behind the physical, and its object is to raise the soul above the bonds of fate, and finally to unite it with God.

But magic must be known in its totality. Fragmentary knowledge and unguided amateur experiments based thereon are apt to end in confusion, even where the motives are pure and the courage high; for most people have more magical power than they are aware of. The forces set in motion by such experiments, whether they be successful in their immediate objects or not, are subtle and far-reaching, and will, sooner or later, react on the experimenter, attacking him probably in his weakest spot, wherever that happens to be—in health, wealth, morals, or anything else. Yet, after all, is not this what happens to everyone who tries to get out of the ordinary rut of evolution? Is any magical ceremony so effectual in raising the Devil as a serious attempt to amend one's life? And the Enemy has to be faced some day if any progress is to be made.

Until the aspirant, however, falls in with a worthy and reliable teacher, he is well advised to avoid all magical experiment, except such as is necessarily involved in the purification of his soul and body, and in the strengthening of his character and intellect. The time will not be wasted.

M. B. T.—Poor magic! Could we find it in our hearts to believe that *anything* exists from which no good thing has ever come?

Has not magic played an important part in the history of the world in the way of calling people's attention to other spheres of activity, interesting them in things super-physical? If magic had never existed would people have been so ready to investigate the unexplained laws of nature and latent powers in man?

Is not the law of evolving consciousness first *attention*, then reason? First, that delicious stage of open-eyed wonder and admiration not unmingled with awe, then reason, ruthless slayer of it all!

By glancing at the methods employed for the development of physical consciousness in our children it seems to me we can find much which might correspond to magic in the awakening of super-physical consciousness in humanity. First the infant stage, when we draw the child's attention to any object at hand in order to interest it and develop in it the power of observation. Next the kindergarten stage, when we impose on children a few simple rules in order that they may amuse themselves dabbling in the arts of a yet unexplored world. Is the nonsense talked by the gods through magic much more ludicrous than the manifold expressions of love indulged in by every mother to her new-born babe?—language, the full meaning of which I fear *rational* men and women do not always appreciate.

If magic never was rational maybe it never intends to be so, but is it even then to be condemned as worthless? Surely it has been very useful in the past.

But how is it that magic does not cease to exist now that humanity is no longer in its infancy? I often wonder how much we Theosophists are directly responsible for the dabbling in magic which goes on around. We who do not hesitate to dabble in any *theory* concerning matters occult, some of us even flattering ourselves that we thereby serve humanity! What becomes of all the wild theories into which we are daily forming the mental atmosphere? What becomes of our love and devotion to occultism? Must they not somehow and somewhere find expression on the physical plane? Must not the one find rational and the others irrational expression? At our present stage in evolution, when we cannot focus our consciousness apart from a dimensional world, is it possible for us to think any good thought, perform any right action, without it having its wrong side? Might we not along this line seek the cause, the meaning and the use of magic, and by linking together those things which may not lawfully be put asunder strive to cancel the kârmic debts incurred by our every thought and action?

It seems to me that magic has brought the Theosophical Society into existence and that the Theosophical Society is now calling into existence a new era of magic, for which we ought to feel very responsible.

Shall we not find new use and meaning for magic when we turn our attention to that much neglected side of articulate speech, pitch and *timbre*, or when we study the language of music, animals' cries and all irrational sound? Language which at present I cannot see my way to believing will ever submit to "intelligent relationship" with man.

I hope by "reason" G. R. S. M. does not suggest any power functioning through the brain. For the divine arts of music and magic whisper to me of a time when the brain—that pivot on which all our senses revolve—shall have learnt to work automatically, and we, free from these wretched dimensions—mere figments of the brain, blocking our view in every direction—shall work in the world, controlling our physical vehicles through some yet undiscovered centre in the body. A world whose speech shall be music, whose handwriting shall be magic!

How limitless appears the scope of utility for magic to the musician who, unfettered by any rational scruples, indulges in wild flights of imagination along the lines of time and tune!

QUESTION 246.

X.—Is any *spiritual* meaning to be attached to the phrase "Our daily bread," occurring in the Lord's Prayer?

G. R. S. M.—These familiar words of the "Lord's Prayer" are by no means so easy to understand as would appear at first sight. In the Authorised Version they are plain and straightforward enough, and leave no doubt as to the simple

sense in which the translators would have us take them. But if we turn to the original Greek we are confronted with several exceedingly puzzling difficulties. The text of this great prayer of universal Christendom is found only in the first and third evangelists, where the phrase on which we are commenting runs as follows.

Matth., v. 11.

W. H.—τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.

A.V.—Give us this day our daily bread.

Lk., xi. 3.

W. H.—τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ [? τὸν.—G. R. S. M.] καθ' ἡμέραν.

A.V.—Give us day by day [marg. or, for the day] our daily bread.

The evangelists themselves are evidently puzzled; they are clearly not handing on without comment a well understood formula, which they are themselves translating from a Hebrew or Aramaic original each in his own way, but they are quoting a formula which already lay before them in Greek, and in Greek which they apparently did not clearly understand. What puzzled them was the word ἐπιούσιον.

Now in an interesting article on the very early "Gospel according to the Hebrews," in the last number of the *Hibbert Journal*, Dr. Adeney, the Principal of Lancashire College, reminds us that Jerome, who translated this Gospel into Greek and Latin from the Aramaic, "points out that in its version of the Lord's prayer this Gospel has the Hebrew word *Maḥar*, meaning 'of the morrow,' where we read 'daily' in the phrase 'our daily bread,' a rendering now widely accepted as a translation of the Greek of our Gospels, so that the concurrence of the Hebrew Gospel here is of peculiar interest. Whatever may be its historical value, at all events it affords a most ancient comment on a difficult passage, and very likely it gives us the very word used by our Lord."

The importance of this scrap of information cannot be over estimated, for the extant fragments of the "Gospel according to the Hebrews" may be considered as the relics of one of the "many" referred to in the preface to the third Gospel. It, moreover, preserved the Aramaic folk tradition more closely than any other known Gospel, for it was used by the most primitive Jewish circles of the Early Church.

The original, then, of this tradition was a prayer for the "morrow's bread." But here our difficulties are renewed; for if Jesus bade the disciples "Take no thought for the morrow," it is hardly credible that he should have used a so flagrantly contradictory phrase in the chief prayer he taught them. But let that pass. The immediate question which concerns us is: If the Greek ἐπιούσιον had meant simply the "morrow's," why should the first evangelist have added "this day," and the third "day by day" or "for the day"? Such glosses by no means add to the clearness of the Greek if ἐπιούσιον was taken already to mean simply the "morrow's." "Give us this day our morrow's bread," or "Give us day by day our morrow's bread," is certainly not a straightforward petition;

nor can we easily refer its tautology to some custom of saving food for the morrow.

This Greek word, then, which is found nowhere else, must have conveyed some other significance to the evangelists. Sophocles (*Lex.*) translates it as "necessary to existence" (οὐσία), but he is here (though infinitely superior to L. and S.) still dominated by its traditional ecclesiastical meaning. Can we, however, find a more appropriate meaning?

The Greek ἐπιούσιον corresponds to the Latin *supersubstantialem*; but "supersubstantial," far from meaning "daily" or "of to-morrow," signifies eternal, everlasting, super-essential, heavenly. Its Greek equivalent is just such as we should expect to find in any contemporary mystical philosophical circle, and glosses the ancient prayer, which is Rabbinical throughout, from the point of view of that spiritual mysticism which is a characteristic of the greater sayings, and which translates the simple Haggadoth of the wonderdoings (as, for instance, the feeding of the five thousand) into figures of inner truth for the spiritual-minded. The bread was the "heavenly manna," the "bread of life," the "word of God," the true "gospel."

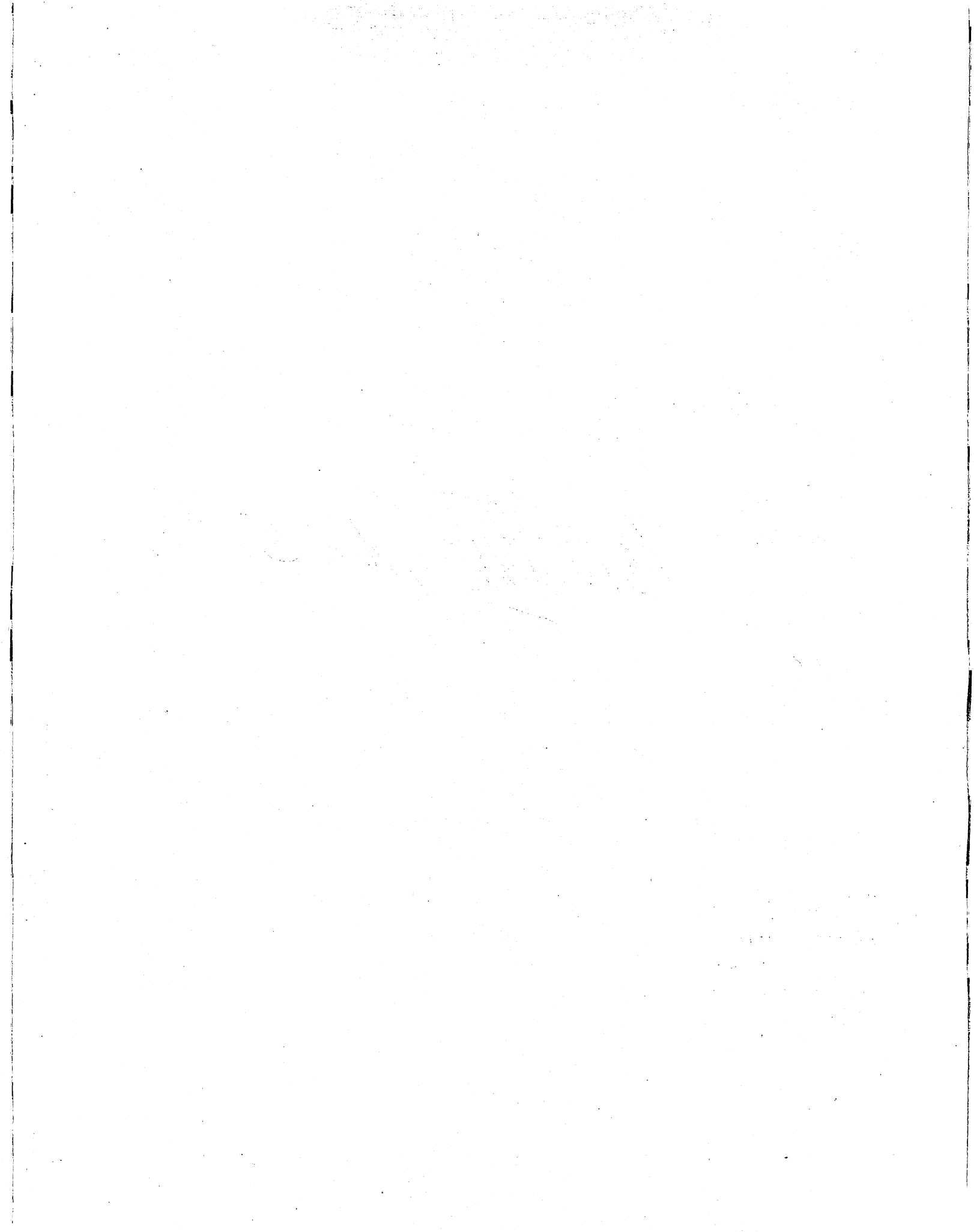
When then the first and third evangelists found this in their "source," they either knew the meaning of it, but thought it too difficult for the people; or they did not know the meaning, and added as a gloss the familiar tradition of the General Churches, who prayed simply for their physical "daily bread" in the simple Ebionite fashion, but in the form of a tradition which remembered "take no thought for the morrow," and had already changed the phrasing of the ancient petition, which was originally purely Jewish.

The point of greatest interest is, that if our positions are well taken, we have to make room behind the evangelists for a spiritual or mystical tradition existing in one of their sources, a source already existing in Greek, which knew that the bread for which the true disciple should pray was the "bread of life," which knew that the "bread" with which the Master fed the multitude was the "bread of life," which in brief knew the meaning of the "dark sayings," and understood them in the "light of the logos," or spiritual understanding.

Here then we have, even in the sources of the synoptists, a spiritual exegetical tradition, standing over against the most primitive tradition of the General Church, that is the Jewish folk tradition. Other passages could be brought forward from the synoptics pointing to the same striking phenomenon, but enough on this subject for the moment.

The subscription to THE VAHAN for those who are not members of the British Section of the Theosophical Society is 2s. 6d. per annum, post-free. Single copies, 3d. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., to whom subscriptions should also be sent. No back numbers can be supplied.

Vol. XIV, No. 5



THE VÂHAN.



A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

ISSUED by direction and under the authority of the British Section of the Theosophical Society in Convention, for free distribution to all members paying full annual subscription. Members of branches will receive copies through their officers. The Theosophical Society is not responsible for any statements contained herein unless set forth in an official document.—BERTRAM KEIGHTLEY, *General Secretary*.

All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

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LONDON, JANUARY 1, 1905.

NO. 6.

Edited by BERTRAM KEIGHTLEY.

LONDON FEDERATION.

DEAR SIR,

By your courtesy I should like to acquaint members with the fact that the London Federation is now possessed of a Constitution and Rules. Its objects are to promote communication between the various organised bodies of the Theosophical Society in London and district and generally to forward the Theosophical movement. Any duly registered Lodge or Centre of the British Section, Theosophical Society, in London and district, or any duly registered Lodge or Centre not situated in the territory of other similar Federations in the British Section is eligible for membership.

There is plenty of work for the Federation to do. It should be the inspiring and organising energy behind all propaganda in the South, now sustained by the gallant efforts of unaided individual members. Its Lecturers' List should be made a serviceable compilation whereby Secretaries and Lodge members may introduce Theosophical subjects to the syllabuses of local societies. (A copy of this list should always appear on the Lodge notice-board.) The Federation should loyally co-operate with the Executive of the Section, receiving and giving suggestions and acting as a medium for expressing the voice of the Lodges and Centres within its territory.

The Council will henceforth be a representative body, elected by the Lodges and Centres, and the responsibility for sending earnest working members as its nominees will rest with each unit of the Federation.

May I point out that before the next meeting of the Federation on Saturday, the 14th inst., Lodges should duly authorise their representatives to attend the Council, and the Secretary of each Lodge should advise me of the names of its members thus appointed to serve.

Yours faithfully,
PHILIP TOVEY, *Hon. Secretary*.

NOTICE.

A notice board has been put up in the Library for notices of lectures, movements, etc., outside the Theosophical Society, but likely to be of interest to members. Members desiring any notice to be posted on this board must submit it first to the General Secretary.

BERTRAM KEIGHTLEY,
General Secretary.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to December 20th: E. S., 5s.; E. G., £1; K. B., £1; B. K., £10; H. B., £1; A. McD., £5; M. M. C., £1 1s.; E. D., £2; K. K., £1 1s.; F. L. J. Z., £2; G. T., £10; A. C. P., £12; W. S.-E., £2; A. H. W., £3 3s.; H. R., £1; J. T. P., 10s.; N. G., £5 5s. Total, £58 5s.

Section Reference Library.

The following book has been gratefully received for the Library: *Tree and Serpent Worship: or Illustrations of Mythology and Art in India in the First and Fourth Centuries after Christ*, James Fergusson.

The following books have been purchased during the past month: *Lives of Alchemistical Philosophers*, A. E. Waite; *In the Great God's Hair*, F. W. Bain; *Japan: An Attempt at Interpretation*, Lafcadio Hearn; *Studies in the Bhagavad Gîtâ: The Path of Initiation*, The Dreamer; *The Web of Indian Life*, Margaret E. Noble; *The Ideals of the East, with special reference to the Art of Japan*, Kakasu Okakura.

R. A. HOBSON,
Assistant Librarian.

Meetings for Enquirers.

The Monday afternoon meetings for enquirers will be resumed on January 23rd, at 3.30 p.m. There will be a short lecture of twenty minutes or half-an-hour, followed by a discussion on the subject of the lecture.

The speakers for January will be: January 23rd, Mrs. Hooper, "The Powers of Belief"; January 30th, Miss Ward, "Race Problems."

London Federation.

The next quarterly meeting of the London Federation of Lodges will be held on Saturday, January 14th, at 8 p.m., at 28, Albemarle Street, W. Mr. Herbert Burrows will speak on the subject of "The Present Position of Psychical Research." Discussion will follow. Council meeting at 7.15 p.m.

PHILIP TOVEY,
Hon. Secretary.

Drawing-Room Meetings.

It was suggested at the last Council Meeting of the London Federation that members might have friends in outlying districts who would like to attend drawing-room meetings where these could be conveniently arranged. Any member who can undertake the arrangements of such an activity is invited to address the Secretary of the London Federation, Mr. P. Tovey, 28, Trothy Road, Southwark Park Road, S.E.

South-Western Federation.

The South-Western Federation Meetings will take place in Bristol, on February 11th and 12th, when Mr. Keightley will preside and lecture on "The Life Web and the Permanent Atoms," Feb. 11th; and "Human Evolution," Feb. 12th. Any members in adjacent towns are cordially invited.

M. A.

Propaganda in the North of England.

The Propaganda scheme of the Northern Federation is making considerable progress. Courses of lectures have already been delivered in Ripon, Wakefield, Darlington and Linthorpe (Middlesbrough) with satisfactory results. In the three places just named, groups for systematic study of Theosophy have been formed. Arrangements are in progress for lecture courses at Sunderland, West Hartlepool, Stockton and other places. Members desirous of assisting, either personally or by subscribing to the Propaganda Fund, are requested to communicate with W. H. Thomas, The Ness, Roman Road, Middlesbrough.

Mr. J. van Manen, who is at present in the North of England, has rendered valuable assis-

tance by lecturing at Darlington, Whitley Bay, Middlesbrough and Linthorpe. After visiting the foregoing he left for Edinburgh to address various meetings.

W. H. T.

Blavatsky Lodge.

The meetings of the past month have been on the whole well attended. The lecturers have been Mr. Keightley, Mr. Mead and Mr. Weguelin-Smith. The Sunday lecturers have been Mr. Keightley, Mr. Mead, and Mr. Orage.

It is hoped that the name of Mr. Bligh Bond, whose lecture on "Pendulum Vibrations" was so much appreciated, will also appear on the next syllabus.

F. E.-W.

Dublin Lodge.

The following officers have been elected: *President*, George W. Russell; *Vice-President*, Mrs. M. E. Green; *Hon. Secretary*, Harry F. Norman; *Hon. Treasurer*, Powis Hoult; *Hon. Librarian*, Jas. S. Starkey. Meetings are held every Thursday, at 8.15 p.m., at 34, Wicklow Street.

H. F. N.

Lecture List.

BATH LODGE. Mondays at 8 p.m., at 2, Argyle Street: Jan. 2nd and 9th, No meeting; Jan. 16th, *Gospel of Christ*, J. R. Anderson; Jan. 23rd, *Swedenborg, His Life and Work*, Rev. J. S. C. Goldsack; Jan. 30th, *Responsibilities*, A. J. Faulding. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Council Room, Midland Institute, on Sundays, at 6.30 p.m. Information from Mr. A. Norman Comely, 7, Blenheim Road, Moseley.

BOURNEMOUTH LODGE. Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and second Sundays, at 3.30 p.m.; class for study on the second and fourth Mondays, at 3 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade. Lady members "At Home," on Fridays, 3 to 5 p.m. Information from Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Sundays at 3.30 p.m., and on alternate Mondays. Information from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Tuesdays, at 8 p.m., at 4, Unity Street, College Green: Jan. 3rd, *Evolution*, S. H. Old; Jan. 10th, *Purpose of Evil*; Jan. 17th, *Gospel of Christ*, J. R. Anderson; Jan. 24th, General Meeting; Jan. 31st, *Pedigree of Man*, Miss Whitaker. Class for study of *The Pedigree of Man* on

Thursdays, at 8.15 p.m. Information from S. H. Old, at above address.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. 58, Chaussée d'Ixelles, first and third Saturdays at 8.15 p.m. Students' Class, second and fourth Saturdays, at 8 p.m. Information by letter from the Secretary, 21, Rue du Vallon.

BRUSSELS, ISIS LODGE. Mondays, at 8 p.m., at 58, Chaussée d'Ixelles. Lectures and study classes alternately. Information from M. Armand Rombaux, 23, Rue du Pépin, Brussels.

CLIFTON LODGE. Drawing-room meetings held periodically. Study of *Esoteric Christianity* first and third Thursdays. Information from Mrs. Anderson, "Redwood," Richmond Hill Avenue, Clifton.

COVENTRY CENTRE. 149, Foleshill Road, Coventry, on Fridays, at 7 p.m. Drawing-room meetings held periodically. Information from Mrs. Nevill, at the above address.

DUBLIN LODGE. Thursdays, at 8.15 p.m., at 34, Wicklow Street.

EDINBURGH LODGE. Alternate Thursdays in Dowell's Rooms, 20, George Street, at 8 p.m.: Jan. 12th, *Hypnotism and Mesmerism*, W. Wilson; Jan. 26th, Question evening. Lodge meetings twice monthly. Meetings on Sundays, at 4 p.m. Enquiries to Mr. J. Lorimer Thomson, Roseburn House, Roseburn, Edinburgh.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday and third Friday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

GLASGOW LODGE. 5, West Regent Street, on the fourth Monday of each month, at 7.45 p.m., open to enquirers at 8.15 p.m.: Jan. 23rd, *Our Attitude towards Science*, W. S. Stewart. Class for study on the first and third Mondays, at 7.45 p.m. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: Jan. 1st, *Self-Realisation and Self-Surrender*, Hodgson Smith; Jan. 8th, *Life after Death*, Miss H. Hodgson Smith; Jan. 15th, *Mysticism*, J. van Manen; Jan. 22nd, *Special Methods of Evolution*, J. van Manen; Jan. 29th, *Karma*, J. van Manen.

HULL LODGE. Meetings on Sundays at 7 p.m., at 34, George Street. Information from H. E. Nichol, 67, Park Avenue, Hull.

LEEDS, LEEDS LODGE. Leeds Arts Club Rooms, 18, Park Lane, on Mondays, at 7.30 p.m. Enquiries to Mr. G. H. Popplestone, 45, Brudenell Road, Hyde Park, Leeds.

LEEDS, LEEDS CENTRE. Fridays, at 8 p.m., in the Arts Club, 18, Park Lane.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquitt Street, at 8 p.m. Reading circle on Wednesdays, at 3 p.m. Study of *The Secret Doctrine*, on Mondays, at 7.45 p.m. Information from the Secretary, 18, Colquitt Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Sundays, at 7

p.m., at the Central Free Library, Lavender Hill, S.W.: Jan. 1st, *Christianity Old and New: a Comparison*, Miss Ward; Jan. 8th, *The Theosophic Gospel*, D. N. Dunlop; Jan. 15th, *The Psychological Basis of Religious Experiences*, H. Twelvetrees; Jan. 22nd, *The Law of Reversion*, W. C. Worsdell; Jan. 29th, *What is Mysticism?* P. G. Tovey. Enquiries to Mr. A. P. Cattnach, 27, Dault Road, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Thursdays, at 8.30 p.m., at 28, Albemarle St., W.: Jan. 19th, *Philo on the Mysteries and Sacred Marriage*, G. R. S. Mead; Jan. 26th, . . . Dr. G. Currie. Sundays, at 7 p.m. (open to visitors): Jan. 22nd, *From a Gnostic Gospel*, G. R. S. Mead; Jan. 29th, *The Origin of the Aryans*, Miss Ward.

LONDON, CROYDON LODGE. 12, Katharine Street, Croydon, on Wednesdays, at 8 p.m.: Jan. 4th, *Is Re-gress possible?* Rev. A. Baker; Jan. 11th, *What is the Gospel of Jesus?* H. J. Adams; Jan. 18th, *Christianity, Old and New*, Miss Ward; Jan. 25th, . . . P. Tovey.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, W., on Sundays, at 3.15 p.m. Intending visitors should address Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. 13, Tyndale Place, Upper Street, N., on Mondays, at 8.30 p.m., study of *Man, Visible and Invisible*; and on Wednesdays. Information from Vincent Lewis, at above address.

LONDON, WEST LONDON LODGE. Fridays, at 8.15 p.m., at 8, Inverness Place, Queen's Road, W.: Jan. 6th and 20th, *The Evolution of Consciousness*; Jan. 13th, *Christianity, Old and New*, Miss Ward; Jan. 27th, *The Coming of the Son of Man*, Miss C. E. Woods.

MANCHESTER LODGE. Tuesdays at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Spath Lodge, Spath Road, Didsbury: Jan. 16th (7.45 p.m.), Mrs. Hooper; Jan. 17th and 31st (3.30 p.m.), Drawing-room meetings; Jan. 24th (8 p.m.), Class; Jan. 27th (8 p.m.), *Plato*, A. R. Orage; Jan. 30th, short papers. Information from the Hon. Secretary at above address.

MANCHESTER, SOUTH MANCHESTER LODGE. Thursdays, at 8 p.m., at Palmerston Hall, Palmerston Street, Moss Side. First and third Tuesdays, for enquirers, and second, fourth and fifth Tuesdays, study class for members. Service on Sundays, 6.30 p.m. Doors closed, 6.45 p.m. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. Thursdays, at 7.45 p.m., 46, Linthorpe Road: study of *The Ancient Wisdom*. Public Lectures on Sundays, at 6.45 p.m.

NOTTINGHAM LODGE. Wednesdays at 8 p.m., at 3, St. James' Street, for study of *Esoteric Christianity*.

OXFORD CENTRE. Information from J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Fridays, at 8.15 p.m., and Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to Dr. E. Mariette, Ford Park House, Mutley.

RIPON CENTRE. 2, Ashville, on Thursdays, at 8 p.m., for the study of *Esoteric Christianity*.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Sundays, at 6.30 p.m.: Jan. 8th, *Man's Spiritual Development, Past, Present and Future*, J. van Manen; Jan. 15th, *The Case for Reincarnation*, R. Pexton; Jan. 22nd, *Human Knowledge: Its Present Limitation and Future Possibilities*, Mrs. Midgley; Jan. 29th, *Reincarnation: Its Method and Purpose*, R. Pexton. Public lecture by J. van Manen, at Cutler's Hall, Jan. 9th, *Theosophy and the Needs of our Times*, and Jan. 11th, Lodge lecture, *Human Evolution and the Constitution of the Ego*. On Mondays, at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., study of *Esoteric Christianity*. Monday, Jan. 12th, Social Evening, 7 to 10 p.m.

SOUTHAMPTON LODGE. Tuesdays, at 8.30 p.m., at 23, Portland Terrace. First and third Tuesdays, public lecture; second and fourth, class for study. Enquiries to Mrs. Hollick, Cranleigh, The Polygon.

TYNESIDE LODGE. Last Sunday of the month, at 6.30 p.m., at Lily House, Off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Fridays, at 7.30 p.m., at 34A, Coney Street. Study of *Esoteric Christianity* on alternate Fridays, and of Plato's *Republic* on Sundays, at 10.30 a.m. Information from Mrs. E. J. Dunn, Kelfield Lodge, York.

CORRESPONDENCE.

THE FOURTH DIMENSION.

I was much interested on finding in THE VĀHAN some remarks by a correspondent on a passage in my book on the fourth dimension. Before taking up the question of the solids with very long names with which he deals, permit me to make some observations of a general character.

On the hypothesis of a fourth dimension it is obvious that every real object must be conceived as four dimensional, and it can only be in consequence of some limitation affecting us that our experience is three dimensional.

Now such a limitation cannot be absolute. Think, for instance, of suppositionary creatures like very thin bits of paper slipping on a smooth table. Their movements as a whole would be restricted to two dimensions, but the particles of which their thin forms are composed would have the motions of three dimensions.

Thus assuming that our experience is three dimensional on account of a limitation there must be a range of magnitude below which this limitation ceases.

It is therefore in the phenomena of the minute that evidences of the existence of four-dimensional movements and shapes should be sought.

Now the physical processes most intimately connected with the act of thinking are certainly very minute.

Hence it is quite conceivable that before finding any demonstration of a four-dimensional existence in external phenomena we should find indications of a certain naturalness and ease of conceiving and thinking about four-dimensional shapes and movements.

In testing this question we must part company with the wayward child of nature, the algebraist who thinks he knows not why he thinks, with whom, as with the poet, thought and the language in which it is expressed are indissolubly united, who deals with uninterpretable symbols, and present the phenomena to ourselves purely on the physical side. The question is—does anything like a spatial four-dimensional intuition exist in us?

To take an instance. Imagine a coloured solid divided in two parts by a coloured plane. We cannot corporeally see the plane without removing the coloured solid. But mentally I find no difficulty in thinking of the two as equally conspicuous. There does not seem to be any necessary obscuration of the plane by the solid.

This of course is exactly what a four-dimensional view would give me (proof: the bar in the Greek letter θ would not be perceptible to a plane being without cutting through the contour but it is perceivable by us).

Is this an instance of an inner capacity of taking a four-space view?

I do not attach any importance to this instance, for it is quite possible to imagine that in reality I think my way to the plane through the solid very rapidly, and lose the sense of consecution, so that two views which are really not simultaneous seem so to me.

But in studying the phenomena of higher space bodies there are any number of facts, which, extremely curious at first, afterwards seem quite natural and obvious. It is in the very easy and expeditious way I have given of testing their faculties in this respect that my book has most claim to the attention of its readers.

To come now to the remarks made by your correspondent about the passage, page 224 in my book. He points out quite correctly that I inadvertently interchanged the numbers of the hexagonal and square faces of the tetracaidecagon. He also pertinently remarks that if a number of soft spheres when compressed are to assume the form of tetracaidecagons they must have been initially arranged in a special configuration!

This configuration is the most symmetrical. It is a curious point that in three-dimensional space the closest packing of spheres takes place in a somewhat irregular clustering.

Taking a sphere of radius the square root of twelve, the volume of the rhombic dodecahedron surrounding it is 174 and a fraction, while the tetracaidecagon volume is 256.

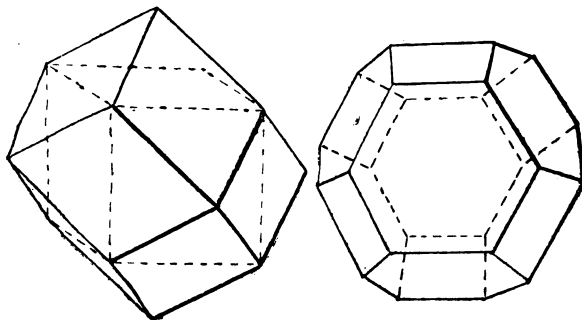
Hence the spheres clustered so as to fill contacting rhombic dodecahedrons would occupy less volume than spheres of the same size clustered in contacting tetracaidecagons. But the angular points of the rhombic dodecahedrons are of two different kinds, there are trihedral angles and tetrahedral angles, and so in this configuration the spheres would not be uniformly distributed round a central sphere.

In the tetracaidecagon, on the other hand, the angular points are all alike, and consequently the spheres are uniformly distributed about a central sphere.

It is interesting to note the occurrence in nature of one of the series of figures which are connected in *loc. cit.* with rather abstract considerations. The tetracaidecagon is the figure to which films of liquid bubbled in a mass tend to approximate if free to follow their own tensions. Lord Kelvin's paper in the *Philosophical Magazine*, December, 1887, deals with this point and should be referred to. The paper is entitled "The Division of Space with Minimum Partitional Area." It will suggest many interesting topics to your correspondent if he is not already familiar with it.

I should like to make one observation which has apparently escaped the attention of geometers, and that is as to the very easy manner in which the fitting together of solids to fill space can be handled by considering four-dimensional clusters. Octahedrons and tetrahedrons, for instance, put together will fill space. In three-dimensional geometry this can be proved by calculating the angles of the bodies or by finding the co-ordinates of their angular points. But if one considers a mass of tesseracts packed together, the space which cuts one of them in a tetrahedron will cut the surrounding ones in octahedrons and tetrahedrons, and hence the space filling properties of these bodies is intuitively evident. Again, just as by cutting a cluster of cubes it can be shown that hexagons fill plane space (the cubes have to be consistently shifted), so by shifting the tesseracts surrounding a given one it can be made evident that tetracaidecagons will fill solid space.

I enclose a rough sketch of the tetracaidecagon and the rhombic dodecahedron so that readers may have some idea of what the discussion is about.



Rhombic dodecahedron. Dotted lines show the cube from which it is derived.

Tetracaidecagon. Dotted lines show the rear faces.

C. H. HINTON.

MOHAMMEDANISM.

In my note in the November VAHAN, p. 30, col. 1, l. 12, "pagan" reads rather oddly; it is a misprint for "poyson."

Campbell's well-known poem of the "Turkish Lady" speaks thus of the evening cry of the Muezzin.

"'Twas the hour when rites unholy
Called each Paynim voice to prayer."

The Rev. Hamlet Clark (who once spoke to me deprecatingly because he heard a report that I was investigating Spiritualism), writes thus on the same subject in his *Letters Home from Spain, Algeria and Brazil*, p. 52 (1867):—

"As I write, I hear in the silence of the evening the loud, sustained chant or cry of the Musselmen on the tops of their mosques calling to prayer. Are their prayers answered or not by Him to whom they are addressed? I pass on to you the question which has set me thinking for the last few minutes."

Let us hope that he has learned too much by this time to doubt the matter.

W. F. K.

The Fast of the month of Ramazan, just over, was observed by Moslem women in Turkey, and *when advisable* women attend the mosque services. The extract following is from *The Crescent*, a weekly record of Islam in England, price 1d. (of May 18th, 1904), which can be procured from His Honour the Sheikh-ul-Islam, 6, Manchester Street, Liverpool.

"*Jumma* prayers were celebrated as usual on Friday last at the Liverpool Mosque. The *Azan* was given by the muezzin, Bro. Mahomed Abdul-Latif, and the prayers were led and the *Khutba* recited by His Honour the Sheikh-ul-Islam of the British Isles (Abdullah Quilliam Effendi). Prior to the *Farz* prayers a portion of the Koran was read in English and expounded by the Sheikh. Amongst others present were Bros. Billal Quilliam Bey, Hassan El-Arculli, Jaffer Rumjahn, T. Emin Lawrenson, Gholam Smith, Abdur-Rahim, Haroun Spiro, H. Mahomed Quilliam Bey; Mesdames Glew and Devlin, the Misses Burrows and Edith Almond."

Anyone wishing to learn how highly Jesus is honoured in Islam should send also for a pamphlet called: *An Eastern Christmas Present to the Real Lovers of Jesus Christ*. "The Peace of God be on Him." By a Syrian Moslem Price 1d.

A. L. B. H.

THEOSOPHY AND MUSIC.

To the Theosophical and musical student the question of the approbation or condemnation of music seems to the writer to depend mainly on the ethical relations of the art to the modifications of the mind.

Is it not true that the efforts of musical genius must needs be an expression of innate character?

If so, whether we are personally pleased or displeased with the effect of the normal performance of any particular composition would partly have to do with a certain harmony or disharmony of character between composer and listener.

So far, however, as the writer's studies in technical musical art have progressed he is inclined to concur in the opinion of A. K. that probably some of the weariness referred to by F. E. in listening to modern music is due to a want of proper proportion in its structure. Readers of THE VÂHAN may perhaps be reminded that the youthful Mozart, for instance, was not only a natural musical genius, but that his mathematical skill as a child was also phenomenal, while the wonderful Fugues of J. S. Bach may be said to be practical illustrations of the well-known aphorism: "Order is Heaven's first law." Again: does not the relation of colour and form to sound, which has been so frequently alluded to in Theosophical literature, also tend to support A. K.'s views of proportionate vibratory relations? In this connection reference may be permitted to the exceedingly beautiful and interesting study in the July number of *The Lotus Journal*, by Mr. C. W. Leadbeater, on music in "The Hidden Side of Things," wherein the intuitive simile, "architecture is frozen music," may be said to be confirmed by the perceptions of the trained clairvoyant. As showing how the world has been slowly ripening toward these ideas, a quaint old volume entitled *Lives of Mozart and Haydn*, comprising a series of letters written by an able Art critic to his friend and pupil, may be briefly quoted: "Perhaps there is nothing in nature which is capable of being so well represented by sound as light. The answer of the blind man, who, on being asked what idea he had of scarlet, replied that it was like the sound of a trumpet, is less absurd than may at first be apprehended." . . . "If, as Sir Isaac Newton supposed, the impulse upon the nerves of the eye, produced by colours, is similar in kind or degree to that produced upon the ear by sounds, the impression upon the sensorium, or seat of sensation in the brain, will probably be the same, or so nearly so, that the ideas of the respective external objects will be associated in the mind." . . . "The sinfonia in 'The Creation' which represents the rising of the Sun is an exemplification of this theory"—and here follows an intuitive colour comparison which is somewhat like the more masterful description given in *The Lotus Journal* by Mr. C. W. Leadbeater. It is stated that Haydn had a secret which he would never divulge to any of his pupils; possibly this may have been due to an intuitive recognition of the relation of form and colour to sound.

Certainly the genial fun of "Papa" Haydn and the boisterous joviality of the mighty Beethoven occasionally played strange antics with the past forms in which their genius had been moulded, but surely these were mere diversions, while on the other hand is it not true that their creative power is rather exemplified by the production of new proportional forms in consonance with the laws of universal beauty?

H. D.

In my letter of November I drew attention to some of the technical conditions of music in an endeavour to account for F. E.'s feelings of weariness. I did not intend to touch upon the question of inspiration, which is quite a different matter. As M. M. C. truly says, no one of the aspects of music can be used as a key to the whole.

I am afraid I cannot agree with him about the question of proportionate vibratory relations. To me no effect of music can be dissociated from this question. Neither do I take the same view that he does with regard to the older and to modern music. I regard them as I do a rosebud compared with a fully blossomed rose; the one contained within the other; showing different aspects at different stages of their growth. Probably, however, we agree upon essential points, and only differ in our modes of expression.

I am greatly in sympathy with M. C.'s note, and a very great factor in this discussion would seem to me to be the difference between music of the emotions, such as I consider a great deal of modern music, and that controlled by the intellect, such as I understand a great deal of the older. (I do not think there will be much difference of opinion amongst Theosophists as to which is preferable: the emotions uncontrolled, or held in check by the intellect and will.)

It is for this reason that I prefer much of the older, and do not look upon all the modern as an advance.

A. K.

ENQUIRER.

QUESTION 252.

W. S. S.—When one passes to Kâmaloka does he carry his full memory with him into all the sub-planes on which he may be conscious? Hence will the Theosophical student be able to make his stay there as short as possible?

E. J. C.—In the hour of dying, as is proved by the experience of many who have been at death's portal and have returned, man's memory is often abnormally acute, so that he appears to review in a marvellously short space of time his whole life as it passes in panoramic vision before him. Following upon death, Theosophists and Spiritualists are agreed that there occurs a period of unconsciousness. Allan Kardec calls it "the temporarily-confused state of the soul after death," and thus describes it:—

"At the moment of death everything appears confused. The soul takes some time to recover its self-consciousness, for it is as though stunned, and in a state similar to that of a man waking out of a deep sleep, and trying to understand his own situation. It gradually regains clearness of thought and the memory of the past in proportion to the weakening of the material envelope from which it has just freed itself, and the clearing away of the sort of fog that obscured its consciousness. The duration of the state of confusion that follows death varies greatly in different cases. It

may be only of a few hours, and it may be for several months, or even years. Those with whom it lasts the least are they who, during the earthly life, have identified themselves most closely with their future state, because they are soonest able to understand their new situation."—*The Spirit's Book*, §§ 163-5.

The evidence of George Pelham, obtained through Mrs. Piper, corroborates Kardec, and it would seem as if memory and clearness of thought were in abeyance till the self-consciousness of the individual had adjusted itself to the new focus of the astral body. The length of time taken for that adjustment would seem to vary, but with a Theosophist, who would have some knowledge of his new surroundings, the chances are it would be short.

Once the focus of self-consciousness has been gained, memory revives, but would appear to be neither better nor worse than in the physical body. Spirits who are communicated with through trance mediums often have defective memories, although there are some whose memories are very good. When Dr. Hodgson wrote the report on George Pelham which appeared in 1898 (*Proc. of S.P.R.*, Vol. XIII.) Pelham had had occasion to see 150 sitters, among whom thirty were old friends of his. He recognised the whole thirty, and never mistook a stranger for a friend. He also remembered accurately their opinions, their occupations, and their habits. On the other hand, in the course of Professor Newbold's communications with George Pelham (*Proc. of S.P.R.*, Vol. XIV., p. 46), it occurred to him to ask Pelham to translate a short fragment of Greek, and he proposed the first words that occurred to him, the beginning of the Pater-noster: Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς. George Pelham made some attempts, and finally translated, "Our Father is in heaven." Professor Newbold then proposed a larger phrase, which he composed himself on the spot for the occasion, the translation of which ran: "There is no death; the souls of mortals really live an immortal, eternal, happy life." Pelham called to his aid Stainton Moses, but both together succeeded in understanding only the first clause, "There is no death." Now Pelham had received a good classical education, while Stainton Moses in his lifetime had passed for a good Hellenist; and, on the assumption that their spirits were really communicating with Professor Newbold, it would appear that they had forgotten most of their Greek.

The conclusion to be drawn from such evidence as we have is that memory on the other side, as in this life, depends on use and interest: those things in which we are most interested here we shall recollect longest there, and there as here we shall progress according as we aspire. Plotinus sums the matter up when he says: "The soul which is attracted by body will recollect everything which the man did or suffered in the present life. In the course of time, however, after death the recollection of other things also from former lives will arise, so that some of these [recollections of the present life] will be dismissed and despised. For the soul becoming in a greater degree purified from the body, will recollect those things [of former

lives], the remembrance of which she had lost in the present life" (*Enn.* iv. 3-27).

E. A. B.—I suppose that a person's full memory is carried through all the subplanes of Kâmaloka, when his consciousness is once fully awakened after passing from physical life, on whichever subplane this may begin; but the length of his stay in Kâmaloka would not depend on this memory, but on the more or less rapid disintegration of the astral body, in which his consciousness is still imprisoned. This, again, depends on the extent of its purification during the previous earth-life, and only when this disintegration is complete is the mental body set free, to awaken in devachan.

E. L.—This depends on the development of the person, likewise the power of controlling his sojourn in these regions—as he can only rise above them when the tendencies akin to them have been shed there. A person who is "awake," or fairly so, will naturally see better what has to be done, and set to work to rid himself of his hindrances as speedily as may be.

Theosophical students should have an advantage over those who are unacquainted with our teaching, as sectarianism provides extremely cloudy and incorrect information on these matters, and therefore an arrival on this plane has usually to unlearn most of what he has been taught to begin with. But it is possible for the more advanced religionists to receive teaching outside the body concerning these matters and others. Hence when they pass thither at death they grasp the new conditions fairly easily.

B. K.—The key to the answer to this question seems to me to lie in the understanding of the part played in determining the content of consciousness by "interest" and "attention." Our memory in Kâmaloka will be subject to much the same conditions as it is here, *i.e.*, we shall have a present actual content of consciousness emerging out of a much vaster background of things more or less easily recoverable (memory). "Remembering," the actual bringing of any element into the focus of consciousness, depends—apart from organic conditions—very largely upon the strength or weakness of our interest in what we seek to recall, and upon our power of voluntary attention.

The content of our present consciousness down here depends mainly on these two factors, especially upon that of interest; and I see no reason for expecting any change in this law when we have laid aside our physical bodies. Hence our consciousness after death will automatically fill itself with the things in which we are most interested. "Where the treasure is, there will the heart—the consciousness—be also." Further, in proportion to the extent to which we have trained and developed our power of *voluntary* attention, is and will be our power to modify this content of our consciousness by effort of attention in one or another direction.

Thus the Theosophist whose interest in our studies is living and keen, will find them recur

after death automatically to his mind; and if he has trained his attention he can keep them before him, and refuse to allow himself to become absorbed in other factors, other memories, other impulses which he will also have carried over with him.

How often do these ideas recur to you in daily life? How frequently do you find yourself trying to apply them, not only in practical action, but in trying to understand the life around you? How far are they an ever-present background to your whole thought and life? As you answer these questions, you can easily realise what will be your state of mind on waking up in Kāmaloka.

As to the question of the length of stay in Kāmaloka, that is again primarily determined—apart from our own efforts—by the factor of interest. And, as just explained, our power to modify, to shorten that stay, will depend upon our power of voluntarily withdrawing our attention, our thought, from other interests and fixing them upon “higher” things. It is our interest, our attachment and love for things that holds us on the corresponding subplane of Kāmaloka; and in proportion as we are able to turn away from these relatively local and transitory interests and fix our minds upon what I may call devachānic as opposed to kāmāloka interests, so will be the length or shortness of the time during which they are able to detain us and hold us back.

It is we ourselves who determine it all, primarily by our thinking, desiring, loving down here, secondarily by the power—or lack of it—to detach our minds from transient and fix them upon more permanent and enduring elements of life.

QUESTION 253.

X.—*If the loved ones who have gone before us were of nobler character than ourselves, shall we meet them and know them in the after-death states of which Theosophy teaches, and shall we find them on earth again?*

E. R.—The jealous fear that tortures so many anxious souls, the fear lest they should be forgotten and left behind by those loved ones whose nobler character, more all-round development, they are perhaps more conscious of after the separation by death than when together on earth, is a quite gratuitous form of self-torture. The nobler the character the more surely will such a soul be conscious of every true bond between it and another soul when the heaven-world is reached. Now if we are conscious of our inferiority to one with whom we were in the close and beautiful relation of love and sympathy at the time of his or her passing away from earth, and yet know the bond was real in spite of our inferiority, we can be brave enough to face the fact that, as we could

not share our friend's whole life here because of his greater capacity for living in worlds beyond our ken, so it will be there. Such must reap what they have sown, and have a fuller life than ours there as here, but not a life that will separate them from us. We shall share with them all we are capable of sharing, and be perfectly happy with this, and they will be our guides and helpers to a fuller life, one nearer their own, and the bond will grow stronger and stronger, till both stand together at the end of human evolution, reading their past as an open book.

This could never be the case if heaven was our only meeting-place. Heaven is for each of us just that which our *last* earth-life has made possible, and no more, and it is the friend with whom we communed here that we shall find there. Doubtless we communed in many past lives, and reaped the results in many past heavens, and each earth-life is, in a sense, the summing up of all earth-lives, and each heavenly experience the same—but still it is *this* earth-life, and no other, that decides what is to be our next heaven; so those we meet there in such love and sympathy we must have first met here.

It would be well if the questioner would read the story of Siddārtha and Yāsôdhara—surely the most beautiful story of reincarnation ever given to man—and learn there how two souls are drawn together life after life, and therefore of necessity in after-death states also, until the last earth-life comes for the one who has made most rapid progress, and he must take the great step that makes him a Buddha. But even this great height cannot separate him from the companion and friend of many lives, who remains still “Nearest in all the world to him whose words the Three Worlds waited for.” With infinite love and tenderness she is taught by him, and becomes his first follower into the Way of Peace. This must always be the work of the greater souls—we do them wrong when thinking otherwise, and do ourselves wrong too; for we are also great, though not as great, and worthy of all the help they can give us.

The subscription to THE VĀHAN for those who are not members of the British Section of the Theosophical Society is 2s. 6d. per annum, post-free. Single copies, 3d. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., to whom subscriptions should also be sent. No back numbers can be supplied.

All communications for “Activities” must be in the hands of the Editor by the 20th of the month at latest. Secretaries of Branches are particularly requested to note this.

THE VĀHAN.



A VEHICLE FOR THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

ISSUED by direction and under the authority of the British Section of the Theosophical Society in Convention, for free distribution to all members paying full annual subscription. Members of branches will receive copies through their officers. The Theosophical Society is not responsible for any statements contained herein unless set forth in an official document.—BERTRAM KEIGHTLEY, *General Secretary*.

All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London W. For unsigned paragraphs the editor is personally responsible.

VOL XIV.

LONDON, FEBRUARY 1, 1905.

NO 7.

Edited by BERTRAM KEIGHTLEY.

INTERNATIONAL FEDERATION.

The Italian Committee of the above Federation not been nominated when the Congress pamphlet went to press, so that the names of its members could not be given. The members of that Committee are: Signor Calvari, *ex officio*, Mrs. Cooper-Oakley, Signor A. R. Arbib, and the Secretary, Signor Fabrizio Ruspoli, Societa Teosofica, 380, Corso Umberto I., Rome. The representative for Music and for the Arts and Crafts is Signor W. Kirby, Villa Giordano, Genoa, Cornigliano, Ligure.

In the pamphlet sent to members last month an error occurred in the list of members of the Reception Committee: "Mrs. Sharpe" should have been "Mrs. W. Sharp."

KATE SPINK.

With the January VĀHAN a copy of the scheme proposed for the next Congress was sent to members, but was printed too late for a notice to appear in our columns. I should like to call the attention of all members to its contents in order that they may fully appreciate the great importance of the undertaking. It is the most ambitious effort which has been made in this country to bring matters Theosophical in a prominent but suitable manner before the attention of the thinking public, and the great scope of the proposed activities enables the Congress to appeal to every class of cultivated people. The inclusion in the programme of branches of work only indirectly connected with the Theosophical movement will, it is hoped, have the effect of widening the influence of Theosophy and extending the interests of our members. The greater the variety of useful and intelligent workers we can bring within the limits of our organisation the more healthy will be its life.

The objects of the Society, it must be remembered are broad enough to include much more than has yet been drawn within our scope of activities, and the freedom of thought and speech which has been so often insisted on should make it possible for all branches of thought and all forms of art to find a place within it.

The success of the Congress must depend on the assistance given by members, and it is hoped that all who can help in any way, whether by papers or suggestions or material aid, will come forward without delay and thus reduce the anxieties of those responsible.

BERTRAM KEIGHTLEY,
General Secretary.

FORMATION OF ORCHESTRA.

The Dramatic Committee is anxious to form a string orchestra, if possible entirely of members, to play during the proposed performance at the Court Theatre. Will members who are able to assist in this way kindly send their names *at once* to the Hon. Secretary, Mr. B. G. Theobald, The Hawthorns, Hornsey Lane, N.

DONATIONS.

The following donations are acknowledged with many thanks:

Received to January 21st: E. J. C., £2 2s.; E. B., £5; K. B., £1; B. M., 7s. 6d.; M. F., £1; S. C., 10s.; A. C., 5s.; E. G., £1; J. McC., 10s.; H. B., £1; M., £2; C. M., £2 2s. (Social Committee); M. S., £2 2s. Total, £18 18s. 6d.

Members are reminded that the early fulfilment of their kind intentions to help will greatly assist the various Committees in arranging the work of their several departments.

EDITH WARD,
Hon. Treasurer.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to January 20th: A. H., £5; G. E. H., £1 1s.; C. E. P., 5s.; J. M., 6s.; R. P., 5s.; J. T. D., 10s.; W. H. T., £2 10s.; W. V., £1 1s.; C. R. H., 10s. 6d.; E. J. G., £1 1s.; M. H. L., £5; A. L., £2; P. W. G. N., £2 12s. 6d.; E. W., £2 2s.; A. W., 15s.; M. W., £2; G. M. F., £2 5s.; E. de M. M., £1 1s.; E. S., £1 1s.; R. F., 19s.; M. E. McL., 10s.; M. H., £1 1s.; E. M. T., 5s.; M. S. K., £1; J. X., £3; E. T., £1 1s.; C. B. W., 10s.; Hampstead Lodge, £5 5s.; G. A. A., £4 15s.; C. R. B., 5s.; F. T., 5s.; A. G. B., £2; B. O., £1. Total, £53 2s.

Section Reference Library.

The following books have been gratefully received for the Library: *Life of William Blake*, A. Gilchrist; *Life and Teachings of Confucius*, James Legge; *The Horoscope in Detail*, A. Leo and H. S. Green; *Astrology for All*, Part II., A. Leo; *How to Judge a Nativity*, Parts I., II., A. Leo.

The following books have been purchased during the past month: *Multiple Personality*, B. Sidis and S. P. Goodhart; *The Art of Creation*, Edward Carpenter.

R. A. HOBSON,
Assistant Librarian.

Meetings for Enquirers.

The speakers for February will be: Feb. 6th, Mr. Mead, "Mysticism"; Feb. 13th, Dr. Currie, "Heirs of God and Joint-heirs with Christ"; and on Feb. 20th and 27th, Mr. Keightley will give the first two of a Course of four Addresses, taking for subject on the 20th, "The Problems and the Data of Metaphysics"; and on the 27th, "The Nature and Genesis of Experience."

Will members kindly make these meetings known to their friends? A complete syllabus may be obtained at 28, Albemarle Street, or at the Theosophical Publishing Society. Any persons interested in the subjects under discussion are cordially invited to attend.

A. L. HOGG.

Mr. Mead's Lectures.

On the four Tuesdays in March, from 5 to 6 p.m., Mr. Mead will deliver in the Lecture Room, 28, Albemarle Street, W., a Course of Lectures, entitled: "Some Studies in Hellenistic Theosophy." Syllabus: Mar. 7th, "Concerning the Mysteries of Osiris and Isis"; Mar. 14th, "The Myth of Man in the Mysteries," I.; Mar. 21st, "The Myth of Man in the Mysteries," II.; Mar. 28th, "From the Greek Magic Papyri."

Northern Federation.

The Forty-fourth Conference of the Northern Federation will be held at Harrogate on Feb. 11th and 12th, Miss Edith Ward presiding. On the Saturday at 3.30 p.m., papers will be read on "Evidences and Arguments for Reincarnation," to be followed by discussion. At 7 p.m., Miss Ward will address the Conference on "Ways and Means." On the Sunday at 7 p.m., Miss Ward will deliver a public lecture on "Christianity, Old and New."

In addition to the foregoing, Miss Ward will lecture in the following towns on the dates named: Nottingham, Feb. 8th; Sheffield, 9th; York, 10th; Leeds, 13th; Manchester, 14th; and Liverpool, 15th.

EDWD. E. MARSDEN,
Hon. Secretary.

South-Western Federation.

The next Convention of this Federation will meet in Bristol on Feb. 11th and 12th, when Mr. Keightley lectures on "The Life Web and the Permanent Atom," and "Human Evolution." Mr. Keightley will then make a short lecturing tour, visiting Bath, Plymouth, Exeter, Bournemouth and Southampton.

Lecture List.

BATH LODGE. Mondays at 8 p.m., at 2, Argyle Street: Feb. 6th, *The Temple of Joy*, Miss Pullar; Feb. 13th, *One Universal Religion*, Rev. J. Barron; Feb. 20th, *What Theosophy does for Religion*, Mrs. Sharpe; Feb. 27th, *A Mystery Ritual of Earliest Christendom*, G. R. S. Mead. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Council Room, Midland Institute, on Sundays, at 6.30 p.m. Information from Mr. A. Norman Comely, 7, Blenheim Road, Moseley.

BOURNEMOUTH LODGE. Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and second Sundays, at 3.30 p.m.; class for study on the second and fourth Mondays, at 3 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade: Feb. 1st, *Reincarnation*, J. van Manen; Feb. 15th, *The Law of Perfect Justice*, J. van Manen. Alternate Wednesdays, study of *The Pedigree of Man*. Lady members "At Home," on Fridays, 3 to 5 p.m. Information from Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Sundays at 3.30 p.m., and on alternate Mondays. Information from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Tuesdays, at 8 p.m., at 4, Unity Street, College Green: Feb. 7th, *Conscience and Conduct*, E. R. Blackett; Feb. 11th and 12th, S. W. Federation; Feb. 14th, *Reincarnation and*

Universal Brotherhood, Rev. J. Barron; Feb. 21st, *What Theosophy does for Religion*, Mrs. Sharpe; Feb. 28th, *The Gospel and Revelation of Thrice-Greatest Hermes*, G. R. S. Mead. Class for study of *The Pedigree of Man* on Thursdays, at 8.15 p.m. Information from S. H. Old, at above address.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. 58, Chaussée d'Ixelles, first and third Saturdays at 8.15 p.m. Students' Class, second and fourth Saturdays, at 8 p.m. Information by letter from the Secretary, 21, Rue du Vallon.

BRUSSELS, ISIS LODGE. Mondays, at 8 p.m., at 58, Chaussée d'Ixelles. Lectures and study classes alternately. Information from M. Armand Rombauts, 23, Rue du Pépin, Brussels.

CLIFTON LODGE. "Redwood," Richmond Hill Avenue: Feb. 15th, *Mystery of the Cross*, Rev. J. Barron; Feb. 22nd, *What Theosophy does for Religion*, Mrs. Sharpe; Feb. 28th, *A Mystery Ritual*, G. R. S. Mead. Study of *Esoteric Christianity* first and third Thursdays. Information from Mrs. Anderson, at above address.

COVENTRY CENTRE. 149, Foleshill Road, Coventry, on Fridays, at 7 p.m. Drawing-room meetings held periodically. Information from Mrs. Nevill, at the above address.

DUBLIN LODGE. Thursdays, at 8.15 p.m., at 34, Wicklow Street: Feb. 2nd, *Evidences of Reincarnation*; Feb. 9th, *Reincarnation in Relation to Karma*; Feb. 16th, *The Reasonableness of Reincarnation*.

EDINBURGH LODGE. Alternate Thursdays in Dowell's Rooms, 20, George Street, at 8 p.m.: Feb. 9th, *Mental Science*, Miss Moffat; Feb. 23rd, *On the Threshold*, Mrs. Stead. Lodge meetings twice monthly. Meetings on Sundays, at 4 p.m. Enquiries to Mr. J. Lorimer Thomson, Roseburn House, Roseburn, Edinburgh.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

GLASGOW LODGE. 5, West Regent Street, on the fourth Monday of each month, at 7.45 p.m., open to enquirers at 8.15 p.m.: Feb. 27th, *Karma, or the Law of Causality*, E. Ingelbach. Class for study on the first and third Mondays, at 7.45 p.m. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: Feb. 5th, *All the World's a Stage*, E. J. Dunn; Feb. 12th, *Christianity, Ancient and Modern*, Miss Ward; Feb. 19th, *History repeats Itself*, J. van Manen; Feb. 26th, *Has Christianity a Hidden Side?* Baker Hudson.

HULL LODGE. Meetings on Sundays at 7 p.m., at 34, George Street. Information from H. E. Nichol, 67, Park Avenue, Hull.

LEEDS, LEEDS LODGE. Leeds Arts Club Rooms, 18, Park Lane, on Mondays, at 7.30 p.m. Enquiries to Mr. G. H. Popplestone, 45, Brudenell Road, Hyde Park, Leeds.

LEEDS, LEEDS CENTRE. Mondays, at 7.30 p.m., in the Arts Club, 18, Park Lane, for the study of

The Ancient Wisdom. Enquiries to the Secretary, 12, Bentley Lane, Meanwood, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquit Street, at 8 p.m. Reading circle on Wednesdays, at 3 p.m. Study of *The Secret Doctrine*, on Mondays, at 7.45 p.m. Information from the Secretary, 18, Colquit Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Sundays, at 7 p.m., at the Central Free Library, Lavender Hill, S.W.: Feb. 5th, *Borderland Science*, W. Baragwanath; Feb. 12th, *Reincarnation, a Reasonable Hypothesis*, Miss C. E. Woods; Feb. 19th, *Truth and the Search for It*, L. Stanley Jast; Feb. 26th, *The New Order*, Mrs. Despard. Enquiries to Mr. A. P. Cattanch, 27, Dault Road, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Thursdays, at 8.30 p.m., at 28, Albemarle St., W.: Feb. 2nd, *The Purification of the Physical Body*, B. G. Theobald; Feb. 9th, *Memory*, B. Keightley; Feb. 16th, *Philo: Concerning the Logos*, G. R. S. Mead; Feb. 23rd, *The True Inwardness of Karma*, Miss C. E. Woods. Sundays at 7 p.m. (open to visitors): Feb. 5th, *Aryan Ideals*, Miss Ward; Feb. 12th, *The Cruelties of Growth*, Rev. G. Currie; Feb. 19th, *The Science of Conduct*, Mrs. Hooper; Feb. 26th, *Attention*, B. Keightley.

LONDON, CROYDON LODGE. 12, Katharine Street, Croydon, on Wednesdays, at 8 p.m.: Feb. 1st, *The Symbolism of the Parables*, Miss C. E. Woods; Feb. 8th, *Evolution*, R. King; Feb. 15th, *Angels, Spirits and Thought-Forms*, Miss F. M. M. Russell; Feb. 22nd, *The Existence of the Soul*, A. Haddock.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: Feb. 6th, *Symbolism of Parables*, Miss C. E. Woods; Feb. 13th, *Mesmerism*, R. King; Feb. 20th, *The Web of Life*, B. Keightley; Feb. 27th, *What is Theosophy?* P. G. Tovey.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, W., on Sundays, at 3.15 p.m. Intending visitors should address Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. 13, Tyndale Place, Upper Street, N., on Mondays, at 8.30 p.m., study of *Man, Visible and Invisible*; and on Wednesdays: Feb. 1st, *The Nature of Religious Mysticism*, P. G. Tovey; Feb. 8th, *Some recent "Seeings,"* B. Keightley; Feb. 15th, *Missionary Criticism of Reincarnation*, Rev. A. Baker; Feb. 22nd, *Borderland Science*, W. Baragwanath. Information from Vincent Lewis, at above address.

LONDON, WEST LONDON LODGE. Fridays, at 8.15 p.m., at 8, Inverness Place, Queen's Road, W.: Feb. 3rd, *The Coming of the Son of Man*, Miss C. E. Woods; Feb. 17th, *The Nature of Religious Mysticism*, P. Tovey; Feb. 10th and 24th, Study of *The Evolution of Consciousness*.

MANCHESTER LODGE. Tuesdays at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBUY LODGE. Spath Lodge,

Spath Road, Didsbury : Feb. 13th and 27th, Lodge meetings; Feb. 14th and 28th, Drawing-room meetings; Feb. 6th and 20th, Plato Class; Feb. 7th and 21st, Study Class. Information from the Hon. Secretary at above address.

MANCHESTER, SOUTH MANCHESTER LODGE, Thursdays, at 8 p.m., at Palmerston Hall, Palmerston Street, Moss Side. First and third Tuesdays, for enquirers, and second, fourth and fifth Tuesdays, study class for members. Service on Sundays, 6.30 p.m. Doors closed, 6.45 p.m. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. Thursdays, at 7.45 p.m., 46, Linthorpe Road: study of *The Ancient Wisdom*. Public Lectures on Sundays, at 6.45 p.m.

NOTTINGHAM LODGE. Wednesdays at 8 p.m., at 3, St. James' Street, for study of *Esoteric Christianity*. Fridays, at 3 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study of *The Pedigree of Man*.

OXFORD CENTRE. Information from J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Fridays, at 8.15 p.m., and Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to Dr. E. Mariette, Ford Park House, Mutley.

RIPON CENTRE. 2, Ashville, on Thursdays, at 8 p.m., for the study of *Esoteric Christianity*.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Sundays, at 6.30 p.m.: Feb. 5th, *How We weave Character*, W. Beil; Feb. 12th, *The History of the Reincarnating Principle*, R. Pexton; Feb. 19th, *The Purpose of Art*, A. W. Waddington; Feb. 26th, *Pythagoras and his School*, W. H. Thomas. Public lecture, Feb. 9th, *Christianity, Old and New: a Comparison*, Miss Ward. On Mondays, at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., study of *Esoteric Christianity*. Monday, Feb. 6th, Social Evening, 7 to 10 p.m.

SOUTHAMPTON LODGE. Tuesdays, at 8.30 p.m., at 23, Portland Terrace. First and third Tuesdays, public lecture; second and fourth, class for study. Enquiries to Mrs. Hollick, Cranleigh, The Polygon.

TYNESIDE LODGE. Last Sunday of the month, at 6.30 p.m., at Lily House, Off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Fridays, at 7.30 p.m., at 34A, Coney Street. Study of *Esoteric Christianity* on alternate Fridays, and of Plato's *Republic* on Sundays, at 10.30 a.m. Information from Mrs. E. J. Dunn, Kelfield Lodge, York.

CORRESPONDENCE.

THEOSOPHY AND MUSIC.

Owing to the length of my letter which appeared in the October VĀHAN, Mr. Editor ran his pencil through several passages—one of them a definition of modern music which might, perhaps, have proved useful in the present discussion. The misunderstanding between A. K. and myself arises

mainly from a confusion of ideas as to F. E.'s meaning when he uses this expression; it needs but a short explanation to bring our thoughts into harmony. F. E.'s sentence referring to the wearying effect and so forth, when read with the context of his article, includes under the title of "modern music" compositions of the past, say, 300 years—and, presumably, representative ones, from the early masters onwards to Brahms,—since the words "modern music" are used in a general sense, and in contradistinction to the ancient Eastern music with which F. E.'s article mainly deals. His paper is, therefore, an attack upon the foundations of Western musical art. This may not have been his intention, but it gives that impression, and is consequently only excusable on grounds of insufficient artistic development.

While heartily concurring in the general opinion that personal, evanescent music is irritating, may I point out that such music is evidently not meant by F. E. when he deplores the complexity of Western harmonies. Thus A. K.'s theory of proportionate vibrations, which applies so aptly to what may be termed "musical disease," is uncalled for in the present case, which is not so much one of musical, as of *human* disproportion, where all that the Western knows as pure musical expression is brushed aside as if it were an alien growth. A. K. and others have naturally taken for granted that F. E. uses the words "modern music" in the usual sense; if such is the case, their sympathy is equally natural and may I join them with fervour! But if, when disparaging "modern music," F. E. means classical works of the Western art (and here I hope I am mistaken), then most Theosophists will agree that such a spirit calls for more pity than sympathy, and I am convinced that, rather than defend a falsehood or uphold a worthless cause, A. K. would forfeit a thousand theories, however good they might be.

M. M. C.

"OUR DAILY BREAD."

In his answer to Question 246 in the VĀHAN for November last, G. R. S. M. pointed out the difficulty in rendering correctly the Greek word *ἐπιούσιον*. He translated it literally as "super-substantial," and suggested that so far from it signifying "daily," it ought rather to be rendered "eternal," "everlasting," "super-essential," "heavenly"; so that the expression "daily bread" is not to be taken in a material sense but as meaning the heavenly manna or the bread of life. C. P. D., in the VĀHAN for December, notes that Dante attaches a like signification to the petition.

It is perhaps worthy of remark that in a number of translations of the New Testament the mystical sense of the passage has been well brought out. For example, Wiclif has it, "Give to us this day our bread, *our other substance*"; and the Rheims version reads, "Give us to-day *our super-substantial bread*."

Commenting on the petition, that prince of

modern mystics, John Pulsford, says: "We must never suppose that a puerile earthly sense comprehends our Lord's meaning. He 'came out from God' to raise our thoughts to the height of our divine birthright. Look up, said Jesus, and ask your Divine Father for your divine bread. How can men and women be profoundly in earnest in praying for the bread which perisheth, of which they have already more than enough? Christ never leads us into hollowness and formality. The one thing which he did, and which he came to do, was to put in front of men, and ever keep uppermost, their spiritual nature, and their eternal wants. The low and carnal understanding of his words he was always rebuking. 'Labour not so much for the perishable bread, as for another bread, which endureth to everlasting life.' On another occasion he said: 'How is it that ye thought of bread? When did ye lack bread?' 'Why take ye thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? After all these things the Gentiles seek. Your Heavenly Father knoweth that you have need of all these things.' Your great concern should be for the Kingdom of God, and its glorious substance. Your fathers ate manna and died; but I am come to quicken an appetite in you for the Bread which cometh down from heaven, 'of which if a man eat, he shall never die.' The reverence and pathos with which he spoke of the Bread of God stirred desire in their souls, and they exclaimed: 'Lord, evermore give us *this Bread*.' We may be as full of earthly bread as the men of Sodom, while our souls are perishing for lack of the Bread of God."

In Scotland, fifty years ago, the phrase "a *feeding* preacher" was frequently used to denote a spiritually-minded clergyman, and the expression has not yet quite died out.

E. J. C.

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

Radium in the Sun.—A year or more ago the suggestion was made that the heat of the sun might be largely supplied by a very small proportion of radium or radio-active material distributed throughout its body. The importance of this suggestion on the possible age of the sun, and consequently the length of geological periods, was its most striking feature, but no evidence was forthcoming of the actual existence of solar radium. It was not to be expected that the bombardment of the earth by minute particles, which on this assumption must take place, could be detected through the great depths of the earth's atmosphere, and hence the chief means of observation seemed wanting. It is announced, however, in a telegram of January 18th, that Professor Snyder, director of the Philadelphia Observatory, has discovered the existence of radium in the solar photosphere

and of radium emanation in the solar corona. These substances are also found in nebulae and new stars. The emanation is said to be identical with coronium, the chief element of the corona, unknown so far on the earth.

If this reported discovery is confirmed the question of the age of the sun may almost be regarded as settled, so far as the extremely limited period allowed by the old contraction theory is concerned, and the new maximum limit will soon form a subject for scientific speculation. The old periods may very well be multiplied by tens and perhaps hundreds, and the orthodox scientist will once more deal in the enormous figures so dear to the geologist in bygone days.

It may be pointed out that as the discoveries are of a spectroscopic nature the amount of radium must be very great, as the spectroscope is a very rough detector in comparison with the recent electrical methods.

G.

The Creed of an Egyptian Lady.—It has long been a favourite pastime of clerical orators to draw a lurid picture of the faith and morals of the pagan world at the advent of Christ, and to liken the new hope of immortality and the ethics of Christianity to the rays of the morning sun dispersing the darkness of a night of black despair and unspeakable vice. The historical material for such a contrast is plentiful, but, after all, the colours are crude and have been used too unsparingly; and it is needful to remember that glimpses may be had of pictures of quite a different character.

Such a picture may be seen in the funeral tablet (recently deciphered) of an Egyptian lady, Ta-hebt, who lived at Panopolis late in the Ptolemaic age. The upper portion of the tablet is decorated with sculptured scenes of the solar boat and the deceased worshipping Osiris. Following the usual funeral formula, comes one of the most beautiful prayers yet found on Egyptian monuments; one which shows how deeply embedded in the hearts of the people was the belief in immortal life, a life which was symbolised in the never-dying Sun:—

"Ta-hebt prayeth to her Lord of Eternity saying: Hail to thee Horus on the horizon, the Self-Created one. Thou art indeed doubly beautiful when thou shinest on the horizon; thou makest the earth bright with thy beams, and the gods shout with joy when they behold thy beams. Let me come forth to meet thee; let me behold thy beams and gaze upon thy beautiful beams. I have come to thee, for I would be with thee, and I would gaze on thy disk every day. I am one of those who worshipped thee on earth. O let me pass to the land of eternity and to the region of everlastingness. Guide thou me, O Ra, and do thou give me the sweet breath of life. . . . All my life since childhood I have walked on the path of God. I have praised and adored Him, and ministered to the priests His servants. My heart was true. I have not thrust myself forward. I gave bread to the hungry, drink to the thirsty, clothes to the naked. My heart was open to all men. I honoured my father and loved my mother;

and my heart was at one with my townsmen. I kept the hungry alive when the Nile was low."

This prayer reminds one irresistibly of the parable of the sheep and the goats and of the judgment of the king, which would form a fitting answer to Ta-hebt's petition: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." It is significant that Panopolis, where the tablet was erected, is said to have been one of the earliest and most important seats of Christian teaching in Egypt.

E. J. C.

ENQUIRER.

QUESTION 242.

(Continued from p. 37.)

A. S. B.—*Is there, as yet, any Theosophical explanation of duplex or multiple personality, as shown in recorded cases where there were five or six successive and recurring states of consciousness, each with its own knowledge, memory, and characteristics, distinct from the others?*

H. T.—The question of multiple personality, and the larger question of human consciousness, are naturally associated with the important discovery of modern experimental psychology, *viz.*, that the individual possesses fields of consciousness apart from the physical brain, which are variously denoted by the terms "sub-conscious mind" or "subliminal self."

The existence of such wider consciousness finds support recently in an unexpected quarter. The husband of a well-known spiritualistic medium narrates (*Light*, December 10th, 1904) how, on returning home one day, he found his wife suffering from a bad headache and sent her to sleep by a few mesmeric passes. Sitting down to read in the same room he became interested in an article on French politics, when to his surprise his wife began to expatiate on the subject, showing an intimate knowledge of French history. He says: "At first I thought some spirit was controlling her to speak, and asked who it might be. She replied, 'This is no strange spirit, but myself. When you mesmerised me my body went to sleep, but my spirit is, for the time, free. I perceived your puzzled interest in the article you were reading, and proceeded to elucidate it for your benefit.' I said, 'But how comes it that you are so well up in French history and politics, when in your normal state you know nothing about them and take no interest in them?' 'When I return to my body these things, and many other matters which I am cognisant of in my spirit state are shut out from me and I have no remembrance of them. . . . I do know France and Frenchmen

well, having at one time been a French woman, and one who played a considerable part in French history.' After a little more conversation she said, 'I must go back to my body now. It is time. Good-bye.' My wife in a minute or so awoke much refreshed and free from headache. I may mention that her spirit's discourse with me was marked by the most refined and cultured style of delivery. In her normal state she is decidedly fluent in speech, but a trifle brusque and outspoken. Outside the body her spirit spoke, if I may use the term, ethereally, with the utmost refinement and delicacy of style and phraseology. I always found in this trance state her spirit could answer any question I put to her. The knowledge evinced was marvellous, and appears to me to be most valuable testimony as to the capacity of our spirits when free from the body."

I have quoted this narrative in detail as it is not only interesting as an example of consciousness apart from and wider than that of physical brain, but as it has also a bearing upon reincarnation.

According to theosophical teaching this wider consciousness may be attributed to the interaction of the physical, astral and mental vehicles, and this view renders possible a further hypothesis bearing on the question of multiple personality. These abnormal types of humanity are almost invariably associated with the neurotic or hysterical temperament, and one of the principal features of hysteria is the effect of the emotions upon the normal consciousness, resulting in the development of fixed ideas and chronic hallucinations, as well as the externalisation of incidents and surroundings connected, either consciously or unconsciously, with past emotional experiences. Such states of mind probably constitute the first steps towards the formation of a secondary personality. We have, for instance, examples of the external forms of consciousness being thrown back into some past condition, so that the surroundings appear to be the past surroundings, and the past events are lived over again in their proper sequence. Such a condition can be removed by hypnotic treatment, and the normal consciousness restored, but even though the obsessing memories may be banished for the time, they are still present in the subconscious mind and would be liable to re-emerge, at some future date, as a fragmentary personality.

The connection between such phenomena and the emotional nature suggests that multiple consciousness, whether manifested in a simple or complex form, arises from a disordered condition of the astral body, which is the vehicle of the emotions, as well as the connecting link between the physical and mental bodies. We may conceive that, owing to some want of co-ordination between these vehicles, groups of ideas and memories, which are normally linked up with other groups, may become dissociated, and also that, whereas experiences may pass upwards from the physical to the mental body, a state of disorganisation in the astral body may, to some extent, cut off connection the reverse way, owing to the difference in the quality of vibration. Cases

of sudden loss of memory, arising from shock and other causes, are thus explicable, and such a theory also falls into line with the fact that the external personality is usually less intelligent than the deeper personalities which may be brought to light under hypnosis.

It would be interesting to know whether clairvoyant investigation of such cases has been made, and whether any disordered pathological or astral conditions have been discovered by this means.

Cases of a general loss of memory, arising spontaneously, seem to be somewhat analogous to the sleep or trance state, and we may assume, in such instances, that the mind is cut off from the body by the partial withdrawal of the astral vehicle, leaving only the motor centres of the lower brain in control.

A further difficulty, however, is introduced when in a case like that of Ansell Bourne (quoted by Myers) the physical organism, after loss of memory, seems to be controlled by "something" possessing knowledge of things which were apparently outside the experience of the original man. Mr. Bourne suddenly lost consciousness in the street, and after a time reappeared in another town, under a different name. He started and carried on a business as a shop-keeper, which was altogether different to his previous occupation, until one day he awoke with his normal consciousness restored, and possessing no recollection of his secondary life.

This case differs from ordinary instances of secondary personality, in that the latter only exhibit knowledge which could have been acquired through the experience of the normal consciousness. It seems hardly feasible that the man could start a fresh enterprise, and otherwise behave as a rational being, under the sole control of the lower brain centres; and on the other hand, if we postulate control by the subliminal consciousness, it does not seem likely that this should have made a previous study of shopkeeping, while the normal man was working at another kind of business. On the whole, therefore, the field seems open, in this instance, for the consideration of the "spirit control" hypothesis; for the suggestion that some discarnate entity, finding Ansell Bourne wandering in a semi-trancelike state, took possession and resumed the occupation with which it had been familiar, until one night the normal conditions were restored, and Ansell Bourne resumed control of his body.

QUESTION 254.

R. E.—Is not the gulf between exoteric Christianity in the primitive Church and esoteric Christianity as set forth by Mrs. Besant too great to give room for the belief that an esoteric teaching comprising even in rough outlines our latter-day Theosophical teachings existed in the primitive Church? How could the notion of a Messiah returning from heaven to rule as king in an earthly kingdom flourish and become the central idea of disciples who knew even a few secrets of our world-system and the human soul? And if Paul was

an initiate into these secrets how could he even to "little babes in the Lord" per such absurdities as his eschatological utterances in I. Thess. iv. 13-18? How on the whole if a higher teaching originally existed could an eschatology such as that of the primitive Church develop? Is it not more probable that such esotericism as we find in primitive Christianity was implanted in it from pagan sources?

G. R. S. M.—Query 1. By no means; much that I have written and am writing piles proof on proof that primitive Christianity was a very different thing from that view which subsequently became stereotyped in the General Church as the "history" of the early days. My next book will bring forward varied and manifold proofs of the existence of a widespread theology and theosophy, which we may call for want of a better name Hellenistic, which constituted the environment of the early evolution of Christianity. This theology was cast in terms of the Mysteries; its language was common with the language of the writers of the New Testament documents. Its ideas were similar, if not identical, with those of the Christ-teaching, saving always that they were not subordinated to the persuasion that all was founded and summed up in one particular historic personality. Without an intimate knowledge of the nature of this environment, Christian dogmatics cannot be understood; with a knowledge of this potent thought-sphere the obscurities of dogmatic Christianity become illuminated with an almost incredible brilliancy.

Query 2. Charles' recent Jowett Lectures (1898-1899), on *Eschatology, Hebrew, Jewish and Christian*, have set forth the evolution of the Messiah idea from its crudest form to its higher development in a masterly fashion. With its bibliographical references in hand a student can easily get in touch with the literature.

Query 3. An "initiate" is a term of indefinite meaning. Paul, as all men, was conditioned by the ruling ideas of his time. He was further conditioned by the wild expectation of his immediate circle, which looked to an immediate end of all things, and in this he was only one stage removed from the cruder expectation of the general Jewish Messianists, which Harnack has characterised as a sensuous eudaemonistic eschatology. But surely this is all natural enough, and Paul is not to blame because his utterances cannot bear the weight of inspired inerrancy placed upon them by the dogmatic predilections of subsequent centuries, during which the "procession of Fate," who called themselves Christians, boasted themselves to know more of the Christ than those who lived in the time when he was most actively leavening the dough and turning it into the bread of life.

Query 4. Just so, but let us call it Hellenistic and not Pagan; and further let us also grant that at that time there was also a reform of esotericism attempted. Many things in those days were working together for righteousness; there was a mixing of the elements in a "Cup"—for is He not the cup-bearer of God? Is He not the Man *par excellence*, the true Humanity, the Reason of things, not

as a special man, but as working in many men, each showing forth some aspect of the Mystery?

QUESTION 255.

A. R. O.—*Is Telepathy a faculty of the astral or mental body, or of both? Is it analogous to Touch?*

B. K.—It seems to me that the phenomena included by Mr. Myers under the name Telepathy belong to more than one class, and that from the standpoint of Theosophical investigations these various classes can to some extent be distinguished from one another. So I propose to endeavour to sketch a preliminary outline of a more detailed classification, in the hope that, at any rate, the effort may assist in bringing greater clearness into the discussion.

Let us take first Telepathy, in the deepest sense which Mr. Myers ascribes to it, as an intimate communion of spirit with spirit, comparable in its intimacy and universality to the law of universal gravitation. In this sense, it would appear in strictness to represent that community, or oneness of consciousness, which has been described as the special characteristic of consciousness functioning on the Buddhic plane. Very closely allied with this, and included, it seems to me, in Mr. Myers' idea of Telepathy in this aspect, would also be that direct, immediate flashing of knowledge from Ego to Ego, which has been described by our seers as belonging to the consciousness functioning in the causal body—the characteristic mode of “knowing” or “directly perceiving” of the Ego itself on its own plane.

The peculiar mark which characterises both these modes of consciousness and separates them off from other modes to be presently mentioned, is that the communication of knowledge from one individuality to another is *direct, immediate*, not mediated through any intervening forms or symbols, such as words, forms, colours, objects, or the like, and hence appears at least not directly to involve association and memory. It therefore differs radically from all forms of knowing, involving sense-perception or imagery, whether physical, astral, or even mental, and thus answers *strictly* to the definition of Telepathy, *i.e.*, the communication of knowledge without the intervention of the senses. And a few, but very few, of the cases given in Mr. Myers' book seem, at any rate, to approximate to this true Telepathy, though by far the larger number of the instances he cites, and notably the entire series of classical experimental demonstrations of Telepathy, will, I think, eventually be found to belong to an entirely different order of events, and not, in this deeper and fuller sense, to be strictly “Telepathic” at all. Let us pass on now to these, and in particular let us take three classes of amply observed and verified observations which Mr. Myers considers as falling under Telepathy; *viz.*, the transference of diagrams from agent to recipient (the original

Telepathy of the early S. P. R. days), the transference of thought in the form of words (auditory telepathy); and the communication of either general uneasiness and a feeling of dread, or actual hallucinatory visions—whether symbolic or factual. All these seem to me to belong rather to the domains of clairvoyance, clairaudience, and clairsentience, than to Telepathy proper in its higher and deeper sense.

Our seers tell us that, *e.g.*, the transference of a diagram may take place (1) either directly on the mental plane, (2) directly on the astral plane, or (3) directly on the physical plane—where the pineal gland forms the physical instrument of the process. In all three cases, of course, the impression is transmitted ultimately to the physical brain of the recipient and then only perceived physically by him. But in (1) and (2), this transmission takes place through the recipient's own astral and etheric brains, while in (3), the action of the agent is directly transmitted physically to the recipient's physical brain. But the main point to note is that in these cases what seems to be communicated or “transmitted” is an *image* (visual or auditory) and not directly a state of consciousness. Now in “pure” Telepathy, in Mr. Myers' most lofty sense, what seems implied is the actual and direct communication of a state of consciousness; and it seems to me that the distinction is more than merely verbally important.

Of course all this is exceedingly rough and loose discussion, but it may serve to call attention to what seems to me a great need of our present students, *viz.*, that our seers would try to tell us more in detail the actual nature of their observations and experiences in these simpler experimental fields. We need, for instance, several carefully detailed descriptions of what goes on in *several* cases when (say) a diagram is being “transferred” by Telepathy.

At present, as I have tried to show, this word Telepathy, like Mesopotamia of blessed memory, covers a multitude of facts and a mass of ignorance. It is a convenient state of things for the moment, but cannot possibly continue, for if the scientific side of Theosophy is to win real recognition and prove its value, it must do so in the field of actual observation and experiment—like every other science.

The subscription to THE VĀHAN for those who are not members of the British Section of the Theosophical Society is 2s. 6d. per annum, post-free. Single copies, 3d. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., to whom subscriptions should also be sent. No back numbers can be supplied.

All communications for “Activities” must be in the hands of the Editor by the 20th of the month at latest. Secretaries of Branches are particularly requested to note this.

THE VÂHAN.



A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

ISSUED by direction and under the authority of the British Section of the Theosophical Society in Convention, for free distribution to all members paying full annual subscription. Members of branches will receive copies through their officers. The Theosophical Society is not responsible for any statements contained herein unless set forth in an official document.—BERTRAM KEIGHTLEY, General Secretary.

All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London W. For unsigned paragraphs the editor is personally responsible.

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Edited by BERTRAM KEIGHTLEY.

INTERNATIONAL CONGRESS.

The Music and Dramatic Committees are very anxious to know exactly what help is available for the various functions at the Congress next July, so that their plans can be formulated accordingly.

Will all those who can sing in a choir (or solos), or play any musical instrument, or possess histrionic ability, kindly communicate *at once* with Mr. Bertram G. Theobald, The Hawthorns, Hornsey Lane, N.

B. G. T.

ITALIAN LENDING LIBRARY.

For the information of members visiting Italy, we are asked to announce the existence of a Lending Library in Florence, at 5, Piazza Donatello. The Library contains ancient and modern philosophical, theosophical and other works in several languages. There are also reading and lecture rooms in connection with it.

THE SECTION LIBRARY.

Since the adoption of the arrangement whereby, under special conditions, members could obtain books on loan from the Reference Library, free use has been made of the library for that purpose. The use has not been wholly satisfactory, since members have complained that current theosophical literature has been too frequently on loan, thereby inconveniencing those who desire to read in the library; there is a lending library at 161, New Bond Street, from which these books can be obtained. Henceforth, therefore, current theosophical literature and books in frequent demand for reference will not be available for loan.

BERTRAM KEIGHTLEY,
General Secretary.

DONATIONS TO CONGRESS FUND.

The following amounts have been received during the month, January 23rd to February 21st:

H. R., 10s. 6d.; M. T. S., £1 1s.; A. M. A., £1; Z., £5; Mrs. D., 10s.; A. and B. L., £5; A. S. B., 5s.; F. S., £1; A. F. P., £2; Anon., 10s.; A. K., £1 1s.; E. D., £2 2s.; A. C. and E. J. P., £2; J. S., £2; J. W. B., £1 1s.; G. G. (Dramatic Committee), £10; E. H., £1 1s.; G. S. P., 5s.; H. H., £1 1s. Total, £37 7s. 6d.

EDITH WARD,
Hon. Treasurer.

ACTIVITIES.

New Centre.

A Centre has been formed at Dundee. The Secretary is Mr. J. L. Eadie, 15, Castle Street, Dundee, and Beechwood, West Newport, near Dundee.

BERTRAM KEIGHTLEY,
General Secretary.

Donations to the General Fund.

The following donations have been received to Feb. 20th: J. G., 5s.; S. E. G., 2s. 6d.; I. F. B., £5; S. C. C., £5; M. C., 10s.; S. E. G., £1; M. A. N., 10s.; A. W., 5s.; C. B., 1s.; M. A. N., £1; W. W., £3; F. G., £20. Total, £36 13s. 6d.

Section Reference Library.

The following book has been gratefully received for the Library: *Moral Teachings of Science*, A. B. Buckley.

The following books have been purchased during the past month: *The Golden Verses of Pythagoras and Other Pythagorean Fragments*, selected and

arranged by F. M. Firth; *The Conception of Immortality*, Josiah Royce; *The Remains of the Prehistoric Age in England*, B. C. A. Windle; *Bushido. The Soul of Japan*, I. Nitobe; *Lhasa*, Perceval Landon; "N" Rays, R. Blondlot.

R. A. HOBSON,
Assistant Librarian.

Meetings for Enquirers.

Afternoon meetings are held at 28, Albemarle Street, W., on Mondays, from 3.30 to 4.30 p.m. The meetings are open to anyone who is interested in the subjects under discussion.

Mar. 6th, "The Theories of Metaphysics," Bertram Keightley; Mar. 13th, "The Drift of Recent Speculation," Bertram Keightley; Mar. 20th, "Mysticism and Common Sense," A. J. Faulding; Mar. 27th, "Life on the Astral Plane," A. P. Sinnett.

A. L. H.

Mr. Mead's Lectures.

On the four Tuesdays in March, from 5 to 6 p.m., Mr. Mead will deliver in the Lecture Room, 28, Albemarle Street, W., a Course of Lectures, entitled: "Some Studies in Hellenistic Theosophy." Syllabus: Mar. 7th, "Concerning the Mysteries of Osiris and Isis"; Mar. 14th, "The Myth of Man in the Mysteries," I.; Mar. 21st, "The Myth of Man in the Mysteries," II.; Mar. 28th, "From the Greek Magic Papyri."

Northern Federation.

The Forty-fourth Conference of this Federation was held at Harrogate on Saturday, February 11th. In the afternoon papers were read on "Evidences and Arguments for Reincarnation." A discussion followed, which was summed up by Miss Edith Ward. Tea was served in the Winter Gardens, and afterwards Miss Ward addressed the members on "Ways and Means"—a title which (as she explained) was not intended to refer to finance.

On the following (Sunday) afternoon, in the Theosophical Hall, a selection of instrumental and vocal music was rendered by some eight or nine members. The arrangements had been entrusted to the York Branch, and the innovation was so much appreciated that it is likely to become a regular feature of the Conferences. In the evening Miss Ward delivered a public lecture on "Christianity, Old and New," to a full audience.

The next Conference is fixed for May 13th. Subject: "Dreams and Dream-Life." (Papers are invited.)

Miss Ward, in connection with her visit to the Federation, lectured at Nottingham, Sheffield, York, Leeds, Manchester and Liverpool, the

arrangements being in the hands of the local Branches.

EDWD. E. MARSDEN,
Hon. Secretary.

South-Western Federation.

The Tenth Annual Convention of the above was held at Bristol, on Saturday and Sunday, February 11th and 12th, and presided over by Mr. Keightley. Members were present from Bath, Bristol, Bournemouth, Cardiff, Exeter, Oxford, Plymouth and Southampton. The reports from the various units of the Federation were satisfactory, some of them shewing exceptional progress. At the first meeting sixty members and associates were present, when five-minute papers were read from each Lodge and Centre, on "Points of Contact between Christianity and Theosophy." A good discussion followed, which was admirably summed up by the President. At the business meeting a goodly number assisted at the drawing up of the articles of the constitution and rules of the Federation. Then the boundaries of the Federation were mapped out, the line of demarcation being, on the North, the London and North Western Railway's main line from London to Liverpool, and on the East a line drawn from London to Southampton. Any Lodges or Centres formed to the South and West of these lines will be gladly welcomed by the Federation. It is a large territory and it is hoped that new Federations will be formed so that its domain may be shrunk to a more easily workable size, and Conventions, instead of being held annually, could then be arranged for quarterly. Miss Wheaton explained a system of subscription to the *Theosophical Review* which might be generally useful. Four members join in the subscription, the first paying 3s. per annum, the second and third 2s., each keeping the *Review* for a week, while the fourth pays 5s. and retains the *Review* permanently.

About sixty were present to hear Mr. Keightley speak on "The Permanent Atom and the Life Web." In the evening a public lecture on "Human Evolution" was delivered by Mr. Keightley at the Victoria Rooms, 142 being present. Evidently a great deal of interest was excited by the lecturer, for at the next ordinary meeting of the Lodge at Bristol the room was packed to hear the Rev. J. Barron speak on "Reincarnation and Brotherhood," a thing which has not occurred in the history of the Lodge before.

J. WALTER COCK,
Hon. Secretary.

Belgian Lodges.

The members of the Belgian Lodges had the pleasure of hearing, during the Christmas holidays, two lectures by Dr. Hallo from Amsterdam. These lectures were delivered in Dutch and translated into French by Mr. A. Deswarte; one was entitled "*Les Atomes au double Point de Vue Théosophique et Scientifique*," and the other "*Le Développement des Règnes Inférieurs*"; a third meeting was devoted to

Questions and Answers. Dr. Hallo also presided at the regular meeting of the White Lotus Lodge, to the delight of our younger members.

We have had also a welcome visit from Mrs. Burke. On Saturday, February 4th, she arrived in Brussels, and during a short stay presided over two private and three general meetings, of which two were held in Brussels on February 4th and 5th, and one, in Antwerp, on the 6th. All the rest of her time was taken up by private appointments. This is the fourth time in two years we have had the pleasure of seeing Mrs. Burke in Belgium; this time, as before, her answers to the many and various questions which were asked during the general meetings and the advice she gave to all those who needed it, have helped us to understand many a moral and intellectual difficulty.

L. E. CARTER.

Blavatsky Lodge.

The Lodge re-opened on January 19th with a lecture by Mr. Mead; on the 26th, Dr. Currie addressed the members on "Multiple Personality." Mr. Bertram Theobald, a lecturer new to the Lodge, was welcomed on February 2nd.

Mr. Keightley and Mr. Mead lectured on the 9th and 16th.

The Sunday lecturers have been Mr. Mead, Miss E. Ward and Mrs. Hooper. Dr. Currie was announced for the 12th, but unfortunately illness prevented him from being present; Mr. Mead kindly took his place.

B. W.

Lotus Lodge Party.

The London Lotus Lodge most cordially invite the children of any members of the Theosophical Society, who live within reach of London, to meet them at 28, Albemarle Street, on Saturday, April 1st, from 4 to 7. The programme of the afternoon will include games and tea and the singing of Lotus songs and one, or possibly two, short addresses. It is hoped that members who are unable to send their children to the weekly meetings of the Lotus Lodge, will make an effort to let them attend this gathering, so that the young people living in or near London may get to know each other and possibly other centres of Lotus work may be formed. The names of any children who hope to be present should be sent as soon as possible to the Secretary, London Lotus Lodge, 8, Inverness Place, London, W.

H. W.

Lecture List.

BATH LODGE. Mondays at 8 p.m., at 2, Argyle Street: Mar. 6th, *The Bohemian Tarot*, W. Tudor-Pole; Mar. 13th, *A Duel between Intellectual Giants of the Nineteenth Century*, Rev. J. McDowell;

Mar. 20th, *Capacity of Conductive and Resistive Element in Man and Nature*, H. von Kramer; Mar. 27th, *Recent Science and Ancient Wisdom*, Miss Ward. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Council Room, Midland Institute, on Sundays, at 6.30 p.m.: Mar. 5th, *Palingenesis*, C. E. Smith; Mar. 12th, *An Ideal of Citizenship*, Miss E. Ward; Mar. 19th, *Prayer*, A. N. Comely; Mar. 26th, *The Journey of the Soul*, F. Smyth. Information from Mr. A. Norman Comely, 7, Blenheim Road, Moseley.

BOURNEMOUTH LODGE. Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and second Sundays, at 3.30 p.m.; class for study on the second and fourth Mondays, at 3 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade: Mar. 1st, *Evolution of the Soul*, J. van Manen; Mar. 15th, *Life after Death*, Miss H. Hodgson-Smith; Mar. 29th, *Ancient Cyclopean Monuments*, Percy Lund. Alternate Wednesdays, study of *The Pedigree of Man*. Enquirers' meetings on Fridays, 3 to 5 p.m. Information from Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Sundays at 3.30 p.m., and on alternate Mondays. Information from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Tuesdays, at 8 p.m., at 4, Unity Street, College Green: March 7th, *The Temple of Joy*, Miss Pullar; March 14th, *Science of Conduct*, Mrs. Hooper; March 21st, *The Group Soul*, A. J. Faulding; March 28th, *Mind and Matter*, Miss Ward. Class for study of *The Pedigree of Man* on Thursdays, at 8.15 p.m. Information from S. H. Old, at above address.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. 58, Chaussée d'Ixelles, first and third Saturdays at 8.15 p.m. Students' Class, second and fourth Saturdays, at 8 p.m. Information by letter from the Secretary, 21, Rue du Vallon.

BRUSSELS, ISIS LODGE. Mondays, at 8 p.m., at 58, Chaussée d'Ixelles. Lectures and study classes alternately. Information from M. Armand Rombauts, 23, Rue du Pépin, Brussels.

CLIFTON LODGE. "Redwood," Richmond Hill Avenue. Drawing-room meetings on alternate Wednesdays. Study of *Esoteric Christianity* first and third Thursdays. Information from Mrs. Anderson, at above address.

COVENTRY CENTRE. 149, Foleshill Road, Coventry, on Fridays, at 7 p.m. Drawing-room meetings held periodically. Information from Mrs. Nevill, at the above address.

DUBLIN LODGE. Thursdays, at 8.15 p.m., at 34, Wicklow Street.

EDINBURGH LODGE. Alternate Thursdays in Dowell's Rooms, 20, George Street, at 8 p.m.: Mar. 9th, *On the Threshold*, Mrs. Stead; Mar. 23rd, *True Basis and Real Founders of Christian Science*, J. D. Crawford; March 15th, *Thought-*

Forms, Miss E. Ward. Lodge meetings twice monthly. Meetings on Sundays, at 4 p.m. Enquiries to Mr. J. Lorimer Thomson, Roseburn House, Roseburn, Edinburgh.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

GLASGOW LODGE. 5, West Regent Street, on the fourth Monday of each month, at 7.45 p.m., open to enquirers at 8.15 p.m.: Mar. 27th, *Realisation*, J. Graham. Class for study on the first and third Mondays, at 7.45 p.m. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: Mar. 5th, *Some Pronouncements of a Scientist*, Mrs. Marsden; Mar. 12th, *Health in Relation to Theosophy*, Miss Margery Smith; Mar. 19th, *The Theosophic Symbol*, Mrs. Bell; Mar. 26th, *The Law of Service*, J. Thackray. Study of *The Buddhist Catechism* and lectures by J. van Manen, on Fridays, at 7.30 p.m., at 23, East Parade.

HULL LODGE. Sundays at 7 p.m., at 34, George Street. Information from H. E. Nichol, 67, Park Avenue, Hull.

LEEDS, LEEDS LODGE. Tuesdays, at 8 p.m., in the Athenæum Restaurant, Park Lane: Mar. 7th, *Theosophy and the Theosophical Society*, J. van Manen; Mar. 14th, *Occultist Theories in France*, Rev. A. H. Lee; Mar. 21st, *The Pedigree of Man*, A. R. Orage; Mar. 28th, *Religion in Japan*, C. N. Goode. Leeds Arts Club Rooms, 18, Park Lane, on Mondays, at 7.30 p.m. Enquiries to the Secretary, 37, Wood Lane, Headingley, Leeds.

LEEDS, LEEDS CENTRE. Enquiries to the Secretary, 12, Bentley Lane, Meanwood, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquit Street, at 8 p.m. Reading circle on Wednesdays, at 3 p.m. Study of *The Secret Doctrine*, on Mondays, at 7.45 p.m. Information from the Secretary, 18, Colquit Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Sundays, at 7 p.m., at the Central Free Library, Lavender Hill, S.W.: Mar. 5th, *The Religions of Japan*, V. J. J. Lewis; Mar. 12th, *The Creed and the Cross*, Miss Gutteridge; Mar. 19th, *Being "Born Again,"* B. Keightley; Mar. 26th, *Good and Evil*, A. Haddock. Enquiries to Mr. A. P. Cattinach, 27, Dault Road, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Thursdays, at 8.30 p.m., at 28, Albemarle St., W.: Mar. 2nd, *The Mystic Birth*, B. Keightley; Mar. 9th, *Number and Form*, F. Bligh Bond; Mar. 16th, *The Last Word of Haeckel*, Mrs. Betts; Mar. 23rd, *The Mysticism of Dante Gabriel Rossetti*, Miss Lloyd; Mar. 30th, *A Celtic Epic*, W. B. Lauder. Sundays, at 7 p.m. (open to visitors): Mar. 5th, *Death and Life*, Mrs. Sharpe; Mar. 12th, *From a Gnostic Apocalypse*, G. R. S. Mead; Mar. 19th, *St. Paul and his Gospel of Rightness*, Miss C. E. Woods; Mar. 26th, *The Psychic and the Mystic*, B. Keightley.

LONDON, CROYDON LODGE. 12, Katharine Street, Croydon, on Wednesdays, at 8 p.m.: Mar. 1st,

Life and Teachings of Spinoza, Mrs. Dunlop; Mar. 8th, *The Testimony of Theosophy to Christianity*, Dr. C. G. Currie; Mar. 15th, *Mind and Body*, L. S. Jast; Mar. 22nd, *A Theme on the "Canticles,"* W. Sharples; Mar. 29th, *Thoughts on Materialism*, S. F. Weguelin-Smith.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: Mar. 6th, *Planetary Influence*, A. H. Barley; Mar. 13th, *Death and Life*, Mrs. Sharpe; Mar. 20th, *The Awakening of Faith*, H. Whyte; Mar. 27th, *A Crown of Asphodels*, Mrs. Leo.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, W., on Sundays, at 3.15 p.m. Mar. 5th, 19th and 26th, the class will be taken by Mr. Dyne. Mar. 12th, study of *Man and his Bodies*. Intending visitors should address the Hon. Secretary at the above address.

LONDON, NORTH LONDON LODGE. 13, Tyndale Place, Upper Street, N., on Mondays, at 8.30 p.m., study of *Man, Visible and Invisible*; and on Wednesdays: Mar. 1st, *The Supreme Sacrament*, L. S. Jast; Mar. 8th, *The Psychological Basis of Religious Experiences*, H. Twelvetrees; Mar. 15th, *Memory of Past Lives*, Rev. A. Baker; Mar. 22nd, *The New Order: the Christ that is to be*, Mrs. Despard; Mar. 29th, *The Religions of Japan*, V. J. J. Lewis. Information from Vincent Lewis, at above address.

LONDON, WEST LONDON LODGE. Fridays, at 8.15 p.m., at 8, Inverness Place, Queen's Road, W.: Mar. 3rd, . . . Mrs. Sharpe; Mar. 17th, *Existence on the Astral Plane*, A. P. Sinnett; Mar. 31st, *The Interior Castle*, Miss Pope. Mar. 10th and 24th, class for study of *The Evolution of Consciousness*.

MANCHESTER LODGE. Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Spath Lodge, Spath Road, Didsbury: Mar. 13th and 27th, Lodge meetings; Mar. 14th and 28th, Drawing-room meetings; Mar. 6th and 20th, Plato Class. Information from the Hon. Secretary at above address.

MANCHESTER, SOUTH MANCHESTER LODGE. Thursdays, at 8 p.m., at Palmerston Hall, Palmerston Street, Moss Side. First and third Tuesdays, for enquirers, and second, fourth and fifth Tuesdays, study class for members. Service on Sundays, 6.30 p.m. Doors closed, 6.45 p.m. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. Thursdays, at 7.45 p.m., 46, Linthorpe Road: study of *The Ancient Wisdom*. Public Lectures on Sundays, at 6.45 p.m.

NOTTINGHAM LODGE. Wednesdays, at 8 p.m., at 3, St. James' Street, for study of *Esoteric Christianity*. Fridays, at 3 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study of *The Pedigree of Man*.

OXFORD CENTRE. Information from J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Fridays, at 8.15 p.m., and

Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to Dr. E. Mariette, Ford Park House, Mutley.

RIPON CENTRE. 2, Ashville, on Thursdays, at 8 p.m., for the study of *Esoteric Christianity*.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Sundays, at 6.30 p.m.: Mar. 5th, *Vehicles and Environments*, R. Pexton; Mar. 12th, *The Place of Music in Evolution*, Miss Whitehead; Mar. 19th, *The Goal and its Approaches*, R. Pexton; Mar. 26th, *Sir Oliver Lodge and Psychological Research*, Mrs. Marsden. On Mondays, at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., study of *Esoteric Christianity*. Saturdays, at 7.30 p.m., Debating Class. Monday, Mar. 6th, Social Evening, 7 to 10 p.m. Tuesday, Mar. 7th, study of metaphysics.

SOUTHAMPTON LODGE. Tuesdays, at 8.30 p.m., at 23, Portland Terrace. First and third Tuesdays, public lecture; second and fourth, class for study. Enquiries to Mrs. Hollick, Cranleigh, The Polygon.

TYNESIDE LODGE. Last Sunday of the month, at 6.30 p.m., at Lily House, Off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Fridays, at 7.30 p.m., at 34A, Coney Street: Mar. 10th, *Religion and its Value in Human Evolution*, E. J. Dunn; Mar. 24th, *The Value of Philosophy*, A. W. Waddington. Study of *Esoteric Christianity* on alternate Fridays. Information from Mrs. E. J. Dunn, Kelfield Lodge, York.

CORRESPONDENCE.

SPACE PROBLEMS.

I am most grateful to Mr. Hinton for his answer in your columns to my query, and also for drawing my attention to Lord Kelvin's article. It is most interesting to find that Mr. Hinton's tetracaidecagon occurs actually in foam, and in the soap bubble films on Lord Kelvin's skeleton frames. No doubt the figure may also occur in other natural phenomena.

It occurs to me to notice, however, that the bubble films which form these tetracaidecahedral cells are subjected, in these experiments, to a *pull* rather than a *pressure*. Lord Kelvin devised a frame for "equalising the pull per unit area on the three principal planes (and therefore on all planes)"—the forces operative in this pull being, of course, the molecular forces in the films, forces of the same kind as those operative in capillary attraction, and not gravity, which may here be neglected as inappreciable. If now we return to the problem of plastic solid bodies subjected to *external pressure*, these would, it seems, be almost sure to assume the form of the rhombic dodecahedron. Lord Kelvin says: "Certainly the semi-regular rhombic dodecahedron is a solution of the minimax or equilibrium problem"; and I think Mr. Leadbeater has stated [in a lecture on Atomic Sub-planes, in January, 1899] that the ultimate

physical atoms, as they exist independently on the highest or atomic sub-plane of the physical plane, can be regarded as enclosed each in a rhombic dodecahedron, which forms the boundary of each one's field of activity, so to speak, and divides this from those of the twelve surrounding atoms. Of course it does not follow from this that the same is true of the atoms as they exist included in chemical atoms, or in molecules, on the other sub-planes. Perhaps the molecules are sometimes arranged as if inscribed in tetracaidecahedra. Probably none of these arrangements is rigidly stable, but where the etheric pressure is as great as it must be at the surface of a planet, the figure in question exists whenever no other disturbing forces are upsetting the arrangement.

Mr. Hinton thinks that since all the solid angles of the fourteen-faced figure are equal, the arrangement of spheres by this method is the most symmetrical one; it seems to me, that since in this arrangement only eight out of the fourteen spheres touch the central one, *i.e.*, since the distance from the centre of one sphere to that of the next is varying, whereas in the dodecahedral arrangement all the spheres touch the central one, the latter arrangement is really just as symmetrical as the former; but this is perhaps a matter of opinion.

I do not know whether many readers of the VAHAN are at all interested in these geometrical problems: perhaps, if the Editor thinks they are, he will allow space for a concluding general remark about geometry at the present time, either of two, three, or four dimensions. It is this: that geometry, always allied to occult philosophy, has become specially interesting to all philosophy in Europe during the past few years owing to the development of the non-Euclidean systems. While on the one hand mathematicians have been using the measurements and calculations of astronomers, for the purpose of trying to determine whether, as a matter of actual, empirical fact, the angles, even of a very large triangle in inter-stellar space, are still equal to two right angles, *i.e.*, whether our space be in actual fact Euclidean; on the other hand, others have used the possibility in general of non-Euclidean systems, as a weapon for attacking Kant's doctrine of the *a priori* and subjectivity of (Euclidean) space, and thus the whole metaphysical position generally. Now although, as Russell has pointed out, there is really very little in this argument, still the whole controversy is interesting to occult philosophers, because it shows so clearly the defect which exists in European systems of thought owing to the absence of such concepts as are denoted in Sanskrit by *vāsana* and *samskāra*. If European philosophers would recognise these, and define precisely what, in human consciousness, is due to them, a step forward would have been made towards determining what really is intuitively present *a priori* in human consciousness, and what this expression in general really means; they would also, incidentally, clear up the philosophical problem presented by the discovery of non-Euclidean systems of geometry.

We have at present no data for deciding whether even our three-dimensional space, still less the four-dimensional one on which it seems to be based, is actually Euclidean (parabolic), or whether it is (as seems to be suggested as probable in some of Mr. Hinton's writings, though this is not exactly asserted), of the kind which has been called *antipodal elliptic*. So far as I am aware, no view on this subject has been put forward in the Theosophical Society.

W. J. L.

THEOSOPHY AND MUSIC.

It is a curious thing that with all the talk of comparative science so little allowance is made by Art-critics for the variety of human sense-organs. For instance, after vigorous cross-examination I have discovered that short-sighted people see the world rather as masses of light and shade than as form. They will paint beautiful mists and colours where I, who am long-sighted, can only see hard, definite forms, elaborate detail and decorative effects. One person sees the world as it is shown in Whistler's pictures, another as it is shown in William Morris' patterns, each flower a mass of beautiful and elaborate detail. We can imagine a still more microscopic eye which would be able to detect beautiful detail in living tissue and in decomposing matter—for we have all seen how beautiful disease can look when we see it sufficiently magnified by a scientific instrument. These observations apply to sound and music. One person suffers exquisite agony from the tiniest scream of steam escaping from an engine, while another is disturbed by nothing but the bursting of his ear-drum.

I think that the typical Eastern ear is constructed to appreciate very delicate vibrations. It even perceives the internal music of spoken words, and I find many so-called unmusical people in the West do the same. Those we call musical in the West are people whose ears are tickled most pleasantly by the scale which has been adopted by the masters of "modern music." I should like to point out that in the third edition of the *Art of Music*, p. 28, Sir Hubert Parry shows that the Persian is probably the most elaborate scale system in the world, and his description of it is extremely interesting.

I happen to be a native of Kent myself and it amuses me when a native of Ceylon tells me the music he likes best in England is the opera of the "Bohemian Girl"; still it does not amuse me when I try to imitate his singing of an Eastern Hymn or Mantram and find that my untrained Western ear cannot at once detect half its subtle effects of intermediate tones, nor can I reproduce them accurately, although I have the humility to admit they are beautiful, and do not say with the proud modern musician that the gentleman sings horribly out of tune.

If with excessive patience one uses the human voice to produce the patterns made by sand on an Eidophone, a vibrating surface stretched on the

mouth of a contrivance ending in a kind of drum-head, one soon finds that very many varieties of pattern are produced by sounds between the notes of the European scale. I once devoted a whole day to the work and nearly lost my voice in the struggle, but I obtained a series of twenty-five distinct patterns between G_h above and below the middle C of piano. The patterns depend a little on the size, thickness and tightness of the skin or india-rubber used as a vibrating disk to spread the sand on, also on the state of the atmosphere.

That day the series of changes were a circle enclosed in a square with rounded corners, a circle in an oval, two ovals, the two ovals developed into sausage-like outlines enclosing a third oval, these developed into a five-cornered figure still with an oval in the centre; afterwards the central oval became a pentagon, which separated strangely into a line and an angle, and then by degrees developed into three egg-like forms. On this particular day G_h was represented by the two ovals, and after six changes the sound B evolved the three ovals: searching for a suggestion of four I find it on a note somewhere between E_h and E, while a beautiful roselike form founded on the interlacing of three egg-shaped outlines appeared when I sang a note minutely higher than the octave of the original G_h.

I think from this evidence we may at least suggest that the modern Western scale has not revealed all the secrets of musical art.

FLORENCE FARR.

ENQUIRER.

QUESTION 242.

(Continued from p. 55.)

A. S. B.—*Is there, as yet, any Theosophical explanation of duplex or multiple personality, as shown in recorded cases where there were five or six successive and recurring states of consciousness, each with its own knowledge, memory, and characteristics, distinct from the others?*

E. S. G.—It seems to me that there is a possible solution of multiple personality which I have long wished to be able to submit to the more occult of the members of the Theosophical Society; perhaps the present moment is opportune. As the solution refers to a matter on which I seek instruction and do not attempt to give it, may I ask for suspension of judgment if this presentment of my suggestion should appear vague, for it is difficult to know what words to use to express the unknown?

An impression lingers with me of having heard or read in some Theosophical book that in the interim between each death and rebirth the physical body and its etheric accompaniment disintegrate entirely, their atoms and essences resolving into their component parts and melting into the universal: but that the astral and mental bodies, though they undergo a change that may be compared to sifting, do not disintegrate entirely, a permanent something of each remains. And

hat the Ego on returning along the current of reincarnation picks up this mental-astral permanency and carries it, as an indispensable companion, into the new physical body.

The reason why the mental-astral remnants do not disappear is, I understand, because they form a creation by the Ego, during successive lives, out of the more permanent elements of desire and thought, and that by degrees they assume a condition of entity or individual being by becoming a kind of image of the Ego, a sort of formulated memory of all the most vital emotional activities and strongest thought-desire formulations of all the various lives of that Ego; and this plastic image accompanies its Ego during every incarnation as a kind of attendant of chameleon-like power of changing appearance and character according to the play of circumstance upon its memoried multiple accretions, growing with the growth, strengthening with the strength and evolving with the evolution of its creator-Ego, becoming eventually a kind of self-created servant whose chief function is to record in itself the vital essence of the personal life of its Ego; to represent in itself, to image as it were, the memory of every past personality; and also, perhaps, it personifies by its power of adaptability, the personality of any and every character that the Ego has impressed upon it strongly by hero-worship, by strong desire to be like, or in the place of another, or by the assumption of another personality in vivid, prolonged imagination.

Is it possible that the multiple personalities are all such presentments, by this attendant, of actual past lives or imagined lives more or less correct and vivid according to the strength with which they were built into this recorder of memories?

There must surely be some such embodied or formulated record of past personalities both real and imagined, as in the case of actors, novel-writers who identify themselves strongly with a character while describing it, and lunatics who insist that they are some other personality. And such record could be only astral, vivified by the form-creating power of thought when in conjunction with desire.

I have thought that there might be something in this because I have myself on more than one occasion seen just such an astral attendant within a human personality, and was sorely puzzled to account for it until I either heard or read (it was some years ago and intervening illness and other study have made me unable to recall the source of my impression) what caused me to think that what I had seen was a real creature; and that each one of us must have just such a self-created living image of the accumulated results of our own creative desires (apart from our activities in creating our Ego-personality) during the whole of our existence.

In those who are still only in the instinctive stage of consciousness, this self-created astral attendant may be more ruler than servant; and when the physical consciousness is subdued this chameleon-like attendant may announce itself as being any one of the personalities that have

been built into its being either by actual life or strong imagination.

Of course only those who are able to function consciously on the other side could say positively if there is any value in this suggested solution. I am quite prepared to be told there is not, but until such pronouncement is forthcoming I am as one groping in the dark and earnestly desiring light. For this solution seems to me to be almost a necessity as a means of connecting disjointed links and, if it is possible, it gives cause for much searching thought, for it would show that even while in this physical body it is possible to do some, at least, of the necessary work of sifting—and also that there is more of continuity of life and consciousness than is realised: and finally, that we carry with us continually a living record of our past whose good or evil we are accountable for and must balance.

QUESTION 254.

(Continued from p. 56.)

R. E.—*Is not the gulf between exoteric Christianity in the primitive Church and esoteric Christianity as set forth by Mrs. Besant too great to give room for the belief that an esoteric teaching comprising even in rough outlines our latter-day Theosophical teachings existed in the primitive Church? How could the notion of a Messiah returning from heaven to rule as king in an earthly kingdom flourish and become the central idea of disciples who knew even a few secrets of our world-system and the human soul? And if Paul was an initiate into these secrets how could he even to "little babes in the Lord" pen such absurdities as his eschatological utterances in I. Thess. iv. 13-18? How on the whole if a higher teaching originally existed could an eschatology such as that of the primitive Church develop? Is it not more probable that such esotericism as we find in primitive Christianity was implanted in it from pagan sources?*

A. A. W.—I confess a profound sympathy with this question, and can hardly hope to do more than offer some palliatives to the difficulty. H. P. B. speaks very confidently of Paul's initiation, but I think only as a conclusion of logic from certain words used in the Epistles—as the H. P. B. of De Mirville and the "Source of Measures," if one may so put it, and not in her character of more or less inspired pupil of the Masters. There are many passages besides the one referred to which make me strongly doubt the fact; as indeed (if you come to that) there are many sayings attributed to Jesus in the Gospels which are quite inconsistent with the knowledge we ascribe to him.

But the progress of modern criticism has for ever destroyed the attribution of infallibility to every word in the New Testament; and the most conservative of theologians (outside the Church of Rome, which is a special case) cannot refuse to listen when we take courage to say that Christ, being Who and What we know Him, could not have said this or that, which express thoughts of centuries before or after His time. To understand

that the Gospels and Epistles were written in an entirely unhistorical age, and that everything which came to hand was heaped up together—birth-stories of the Buddha, the persecutions of Alexander Jannæus, the sayings of various sages of generations before Christ's time, all mixed up with some genuine teaching of Jesus and Paul; this already lightens our load.

Again, the putting back of the birth of Jesus a hundred years helps much. Criticism has already felt that the Church depicted in the Epistles is a Church of many years', perhaps centuries', development from its first foundation; and if we once take courage to throw that old incubus of Pontius Pilate off us, perhaps to put Jesus earlier is as convenient as or more so than to put Paul a hundred years later. One of the two is unavoidable.

But the most important matter seems to me to be this. Granting that Jesus had twelve apostles and seventy disciples (I say "granting," for few statements in the Gospels seem to carry in themselves more certainty of subsequent work of imagination or at least of modification to suit later views), these men were Jews, brought up and their minds formed by the Jewish thought around them, penetrated with the then novel view that all their misfortunes were to be set right by some Divine King who should give them the temporal victory over the world outside which was the highest good their "carnal" minds could grasp. Now, can we suppose that any teaching the Christ could give them in the single year of His public life could reverse the whole character of their minds and make quite different men of them? Surely not. And as soon as they came into controversy, how otherwise *could* they put their veneration for their Master than that He was the Messiah their antagonists looked for? The history of that time shows that everyone who wanted to act on the Jews could do so only in this way. There were—not false Christs in our sense, but false Messiahs, every few years till the final catastrophe of the Son of the Star. Now Jesus was not the Jewish Messiah, and could not have claimed it; and it seems to me a testimony to a certain good faith in the compilers of the Gospel that he is so rarely made to claim it, and the few interpolations of the kind so naïvely made. For of course when you read that Peter recognised Jesus as Messiah and that the disciples were bidden to "tell no man," we cannot fail to see the hand of a controversialist pressed by the Jews. Firstly, why didn't Jesus say so, like Theudas and the rest? and secondly, if he did, why do we only hear of it years after he is dead? What is the use of a *dead* Messiah?—both, as it will be seen, very serious difficulties and hard to get over.

My answer to the question would be, then, that I don't feel bound to think these controversialists did know even a few secrets of our world-system and the human soul; and that I don't believe the writer of 1 Thess. iv. 13-18 was an Initiate, whether

he were Saul of Tarsus or anyone else. But as to the esoteric question I can't speak positively, for I don't know. There is a tradition, almost universal, for the Catholic Church has fully accepted it—that after his physical death Jesus returned, and for some years taught his disciples—*something*. One thing seems clear to my profane view—that if it were the Galilean fishermen to whom Jesus gave the instructions set out in *Pistis Sophia*, we need hardly wonder that the tradition soon died out! We have not, as far as I am aware, any evidence of any secret school; nor could we expect it if there were one; and I think one may fairly admit to R. E., that the esotericism of Origen and Clemens Alexandrinus came to them from what were then "pagan" sources. But then, what were these "pagan" sources? Were they anything but the esoteric *Christian* teaching, originally recognised as the teaching of Christ, and only subsequently driven out into the desert—the "pagan" country—by the intolerant ignorance of such men as Irenæus? We know that from their time onwards the gulf was too great to be bridged, but I do not know that, as in all other similar cases, the "Heart" Doctrine and the "Eye" Doctrine did not live side by side up to then. A "Heart" Doctrine, one would say, Jesus Christ must have left with some of his disciples, even if the mass of his followers "could not bear it now," as he told them. Where all is conjecture, one could fancy the Gospel of John the manifesto of such a secret school intended to keep open till better times the way to the spiritual life in spite of the Jewish materialism of the synoptics; the service performed later on by the writings named after Dionysius Areopagita, and attempted in our own times by H. P. B. herself. And it seems to me that to this survival of the Heart Doctrine modern Christianity is indebted for all the true spirituality which relieves the horror of the dogmatic waste which Christians, with a few exceptions, consider to be their "religion." But this could only be in a secret school, and never could have been the property of the "primitive Church" of the "Poor Men."

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THE VÂHAN.



A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

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Edited by BERTRAM KEIGHTLEY.

THE INTERNATIONAL CONGRESS.

THE SIGNIFICANCE OF THE CONGRESS.

In ancient days the mystic dwelt solitary. Shut in a monastery cell, he contemplated the divine, or chose some lonely and remote cave for his meditations. He walked the white roads of India, revered and aloof; and even when not specifically dedicated, even when pursuing the common avocations of life, the mystic still dwelt to a large extent solitary.

The little flame of mystical thought burns down through the ages: flashes in some quiet soul into clear light, or makes a smouldering way through the heavy lumber of useless dogma and unwise asceticism. The wisdom that illuminated Plato appears without intermediary in the cell of the nun at Norwich, and in the cobbler's shop at Gorlitz; and to-day, when the crust of the creeds is breaking all around us, when the "fierce misery" of materialism is no longer to be borne, this flame of ancient fires, freed from the formulæ that choked its progress, is spreading from mind to mind, awakening the sense of kinship that lies deep below race and religion, giving impetus to new manifestations in the domain of art, and in the great sphere of practical endeavour supplying the courage of unflinching hope. For "what a man has taken in by contemplation," says Eckhart, "he pours out by love."

It has been left to the present day to conceive of an International Congress of Mystics. Was ever Congress planned before that included such close kinship of spirit, together with such multifarious variety of its expression? For here would come the practical mystic, drawing out of his mysticism a consuming energy for the bettering—say, of the conditions of labour—the organiser of peasant industries and handicrafts. Here would

come the mystics who, like Plotinus, desired to reach the Good through the Beautiful; and we should study their meaning through the pictures they have made, and listen to their plays, and their poetry, and their music. The scientific mystic would be there too, he who objects to all beauty as irrelevant, and who, while allowing the overwhelming importance of imagination in science, would yet pursue his way in this strange land by the laborious testing of every step.

Yet underlying all these divers opinions and varying methods, there would be a deep, immaculate sympathy, an instinctive bond, so that the gain of this free interchange of thought and experience would be as unique as it was incalculable.

Mysticism, to keep sane, must remain in contact with human things: strange punishments await those who cut themselves off from human weal, says Browning. History warns us of the dangerous paths into which mysticism may stray; and efforts for others, however directed, and human companionship are its natural safeguards. Thus, from every point of view—from many points of view not touched upon here—such a Congress should be ardently welcomed, for it comes to bring Life, and to bring it more fully.

D. N. D.

FINANCE.

The following donations have been received during the past month: H. L. S., 5s.; Mme. M., £1; M. O. K., £1; M. W. R., 5s.; W. C. W., 10s.; C. M., £5 (for Art and Drama); G. H., £3; F. M. R., 5s.; L. S., 10s.; R. S., £1; F. E. W., £1; L. S. Trust Fund, £3. Total, £16 15s. In addition a sum of £16 13s. has been contributed in Holland, making with sums previously acknowledged a total of £89 14s. contributed since the opening of the Fund.

In view of the progress that has now been

made with the arrangements for the Congress the National Committee is in a position to estimate more accurately the amount of financial help which will be required to carry out the entire programme with success. The funds available fall short by something like £150 of the amount that should be expended in order to organise the Congress of 1905 in a manner befitting the membership roll of the parent Section of the Theosophical Society in Europe.

Judging by the fact that the sum received up to the present has been given by less than fifty individuals, it is certain that the great majority of members of the Section have hardly as yet realised that the Congress is barely three months ahead of us, and it surely needs but this reminder to ensure that generous and hearty response which the Committee looks for to complete the work which has been well begun.

The sum required is so moderate that there is no need to ask for large cheques from a few helpers; what is needed is the sympathetic co-operation of the Section as a whole. With our present membership the tax on each individual would be really very small if each contributed a little with the feeling that the success of the Congress was a personal responsibility.

It would greatly tend to facilitate the collection of small amounts, which people often hesitate to send separately, if in each Lodge some member would undertake to collect and forward at the end of April any small contributions which members are willing to hand in, and thus save themselves the trouble of buying and sending a money order.

Any offers of help of this kind, as well as contributions sent direct to 161, New Bond Street, will be cordially welcomed and promptly acknowledged by the Hon. Treasurer.

EDITH WARD.

THE DRAMATIC PERFORMANCE.

All members of the Society who contemplate attending the International Congress in July are specially requested to note the following announcement by the Dramatic Committee.

A performance of "The Shrine of the Golden Hawk," an Egyptian play by Miss Florence Farr (a member of the Society) and "The Shadowy Waters," a play in verse by W. B. Yeats, will be given at the Royal Court Theatre, on Saturday evening, July 8th, under the direction of Miss Farr.

This theatre will accommodate only about 600 persons; and as that number of delegates and members attended the Congress at Amsterdam last year, it is anticipated that many more will be present in London next July.

In order to avoid disappointment, therefore, it is absolutely necessary that *all applications* for seats should be received NOT LATER THAN MAY 1ST. They will be dealt with in order of priority.

Financial considerations make it impracticable that tickets should be given gratis, but the prices have been made as moderate as possible, viz. :

	s.	d.
Stalls (numbered and reserved)	5	0
Dress Circle " "	4	0
Upper Circle " "	3	0
Pit Stalls " "	2	6
Gallery (unreserved)	1	0

Boxes will be £2 2s. and £3 3s. according to position.

Tickets are now ready, and all applications should be addressed forthwith to the Secretary of the Dramatic Committee, Mr. Bertram G. Theobald, The Hawthorns, Hornsey Lane, London, N.

TRAVELLING ARRANGEMENTS.

The travelling arrangements in connection with the Congress have been placed in the hands of the Travelling Committee, and all members intending to take part in the Congress and wishing for information on this subject should apply to its Secretary, A. J. Faulding, Esq., 53, Warrington Crescent, Maida Vale, London, W.

It is in the plans of this Committee to make arrangements for the travelling to and from London, not only of such of the non-British members as may wish it, but also of provincial members. Representatives of the Committee will be very glad to meet on their arrival any visitors who may wish for help and assistance in this way, and who will let the Secretary know beforehand. They will also most gladly help those visitors who wish to make the most of their stay in London by meeting them at their hotels to give information and guidance wherever desired.

To meet the members on their arrival and to assist them in various ways during their stay the Committee will need many volunteers, and the help of such London and Provincial members as are willing and able to give it will be heartily welcomed, for it is very desirable that all hospitality and assistance that is possible should be forthcoming, in order that the Congress may be a very pleasant one to all our fellow-members. Country members who are willing to assist the Committee should arrange to come a day before the Congress opens, and should write at once to the Secretary, stating their willingness to render assistance.

In a short time a list of hotels and boarding-houses with the tariffs will be ready, and members wishing for this information should apply to the Secretary. By this means both provincial and non-British members may judge of the cost to be incurred in attending the Congress.

Wherever desired sleeping accommodation only will be procured, leaving members free to take their meals in whatever part of London they may find themselves.

A list of restaurants will also be furnished and it is hoped that the Committee may possibly arrange for some map or guide to London to be available, as this would be especially useful to members from abroad.

An earnest appeal is made to London members

and to others who, although not members, sympathise with the Theosophical movement, to provide accommodation for those members from a distance to whom the Committee desire to give invitations. It is hoped there will be as much hospitality of this kind as possible forthcoming, as there is nothing which so helps a feeling of solidarity between the various Sections of the Society as for a number of the active workers of those Sections to become known to each other, and this they must of necessity do if they are brought into the close contact of family life.

In order to facilitate arrangements it is hoped that members of the British Section will send in their names to the Secretary without delay, stating if:

- (a) They wish to have accommodation found for them.
- (b) They are willing to assist the Committee by giving help to the foreign members during the Congress.
- (c) They are able to offer one or more members hospitality to extend over the four days of the Congress.

On receipt of applications further details will be forwarded, and the Committee will be pleased to receive suggestions for increasing the usefulness of the work they have undertaken.

ARTS AND CRAFTS SECTION.

The Sub-Committee appointed to arrange this Section of the Congress gives notice that the Exhibition will be held in a suitable room in the building in which the meetings of the Congress will take place, and that the exhibition will be open for three, or possibly four, days—*i.e.*, July 8th, 9th and 10th, and possibly on the 7th, the date on which the Convention of the British Section is to be held.

The Secretary of the Committee, or another member acting on his behalf, will deal with the preliminary arrangements as regards the work from the British Section, and also make those requisite for the reception of work from other Sections, on being furnished with particulars by the representatives of those Sections.

The following resolution was passed by the Sub-Committee:

"That all exhibits be decided by a Selection Committee which will be appointed later, and that while the widest possible appeal is made for work, it is made in the confidence that the members of the Society will help by fully understanding that the Selection Committee will, in the interest of the movement and the furtherance of the ideas out of which this exhibition has arisen, exercise a high standard of criticism."

The work from Spain and Belgium and the countries not under the jurisdiction of the British Section will be selected by the representatives of the Committee in those countries.

The receiving days for all work will be from June 23rd to 29th, and no work can be received either before or after this period.

The Section has for its object neither the pro-

vision of entertainment in the usual sense, nor the special exhibition of the work of Theosophists in the narrower sense of the term, but will be opened with the aim of including Art as an important part of theosophic work. In Art and Craft alike, there are evident signs of more than a merely temporary and fashionable revival. The artistic impulse may either be allowed to drift into luxury and eccentricity or it may be co-ordinated and inspired by the religious spirit which has always been present in great periods of Art.

There is then a necessity that Art of every kind shall be used for its true religious and idealistic purpose—the purifying of life. It is a great spiritual and intellectual force which should be employed in striving after the ideal, and not for vanity. It is in the endeavour to further these ideas that the exhibition is to be held.

The following are the representatives of the Committee in the various countries, to whom communications should be addressed:

British Section.

Major LAUDER, *Secretary of the Committee*,
28, Albemarle Street,
London, W.

Belgium.

For Art: M. JEAN DELVILLE,
221, Avenue Brugmann, Brussels.
For Craft: M. JEF GUSSENHOVEN,
29, Sudermanstraat, Antwerp.

Germany.

Herr OTTO BOYER,
Karolingerstr. 94, Oberkassel,
Düsseldorf.

Holland.

Den Heer LAUWERIKS,
c/o Mr. A. J. CNOOP-KOOPMANS,
1A, Annavonderstraat,
Amsterdam.

Italy.

W. KIRBY, Esq.,
Villa Giordano, Cornigliano, Ligure.

Spain.

Señor Don JOSÉ XIFRÉ,
Palacio Árabe,
Paseo del Prado, Madrid.

FORMATION OF CUBAN SECTION.

PRESIDENT'S OFFICE,
ADYAR, MADRAS.
February 7th, 1905.

EXECUTIVE NOTICE.

The undersigned has much pleasure in announcing that the constitutional number of Branches having been formed and chartered in the Republic of Cuba and the Republic of Costa Rica, I have this day issued to them a Charter under the Seal of the Society empowering them to organise an autonomous Section under the title of the Cuban Section of the Theosophical Society with its administrative headquarters in the City of Havana. Pending the completion of the formalities of organisation, I hereby appoint Senor D. José Maria

Massó, General Secretary, *pro tem.*, of the Section. All correspondence relating to the Section should be addressed to him to Apartado, 365, G.P.O., Havana.

H. S. OLCOTT, P.T.S.

CLOSING OF THE SECTIONAL ROOMS.

The rooms of the Section will be closed for cleaning purposes from and including Wednesday, April 19th, to Wednesday, April 26th, opening again on the 27th at the usual time.

BERTRAM KEIGHTLEY,
General Secretary.

ACTIVITIES.

New Centre.

A Centre has been formed in the Moss Side district of Manchester, to be known as the Moss Side Centre. All information to be obtained from the Hon. Sec., Mr. William Pitt, 137, Beresford Street, Moss Side.

BERTRAM KEIGHTLEY,
General Secretary.

Donations to the General Fund.

The following donations have been received to March 20th: A. P., £1; M. H., £1; C. M., £10; G. H., £2; E. H. S., £2 10s.; C. B. I., £6; M. A. B., £2 2s. 6d.; L. S., 10s.; S. G., £3; Total, £28 2s. 6d.

Section Reference Library.

The following books have been gratefully received for the Library: *Light on the Path*, translated into Russian by Helena Pissareva; *Ehmasya*, 1904, W. M. Flinders Petrie; *The Psychological Review*, Vols. I.-V.

The following book has been purchased for the Library: *Combined Index to the Proceedings of the Society for Psychological Research*.

R. A. HOBSON,
Assistant Librarian.

Afternoon Meetings.

Meetings will be held at 28, Albemarle Street, W., on Monday afternoons, from 3.30 to 4.30, at which a short lecture will be given, followed by questions and discussion.

These meetings are open to the public.

April 3rd, "The Change that men call Death," Mrs. Sharpe.

April 10th, "Theosophy and the Social Problems of the West," Herbert Burrows.

A. L. E. H.

London Federation.

The next Quarterly Meeting of the London Federation will be held on Saturday, April 8th, at 28, Albemarle Street, W., when Mr. Herbert Burrows, will speak on "Psychical Research, Rationalism and Freethought." The chair will be taken at 8 o'clock by Mr. Keightley.

The Council are requested to meet punctually at 7.15 p.m. instead of 7.30 p.m., as usual.

PHILIP TOVEY,
Hon. Secretary.

Northern Federation.

During March Miss Edith Ward visited the Branches at Hull, Middlesbrough, Edinburgh, and Glasgow, delivering lectures at each place.

E. E. M.

Lecture List.

BATH LODGE. Mondays at 8 p.m., at 2, Argyle Street: April 3rd, Debate; April 10th, *Birth and Death: A Change in the Form of Perception*, F. B. Bond; April 17th, *Theosophy and the Needs of our Times*, J. van Manen. Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Council Room, Midland Institute, on Sundays, at 6.30 p.m.: April 2nd, *The Materialism of To-day*, F. S. Blizard; April 9th, *Palingenesis, II.*, C. E. Smith; April 16th, *The Life and Teachings of the Lord Buddha*, Hodgson Smith; April 30th, *Man's Spiritual Present, Past and Future*, J. van Manen. Information from Mr. A. Norman Comely, 7, Blenheim Road, Moseley.

BOURNEMOUTH LODGE. Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and second Sundays, at 3.30 p.m.; class for study on the second and fourth Mondays, at 3 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade, for the study of *The Pedigree of Man*. Lady members "At Home" on Fridays, 3 to 5 p.m. Information from Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Sundays at 3.30 p.m., and on alternate Mondays. Information from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Tuesdays, at 8 p.m., at 4, Unity Street, College Green: April 4th, *Conscience: What is it?* April 11th, *The Way of the Soul*, Rev. J. Todd Ferrier; April 18th, *Esoteric and Exoteric*, J. van Manen; April 25th Class for study on Thursdays, at 8.15 p.m. [Information from S. H. Old, at above address.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. 58, Chaussée d'Ixelles, first and third Saturdays, at 8.15 p.m. Students' Class, second and fourth Saturdays, at

8 p.m. Information by letter from the Secretary, 21, Rue du Vallon.

BRUSSELS, ISIS LODGE. Mondays, at 8 p.m., at 58, Chaussée d'Ixelles. Lectures and study classes alternately. Information from M. Armand Rombauts, 23, Rue du Pépin, Brussels.

CLIFTON LODGE. Drawing-room meetings held fortnightly. Study of *Esoteric Christianity* first and third Thursdays. Information from Mrs. Anderson, "Redwood," Richmond Hill Avenue, Clifton.

COVENTRY CENTRE. 149, Foleshill Road, Coventry, on Fridays, at 7 p.m. Drawing-room meetings held periodically. Information from Mrs. Nevill, at the above address.

DUBLIN LODGE. Thursdays, at 8.15 p.m., at 34, Wicklow Street.

EDINBURGH LODGE. Alternate Thursdays in Dowell's Rooms, 20, George Street, at 8 p.m.: April 6th, *The Psychic Faculty—Casual, Induced and Natural*, E. E. Marsden; April 20th, Question evening. Lodge meetings twice monthly. Meetings on Sundays, at 4 p.m. Enquiries to Mr. J. Lorimer Thomson, Roseburn House, Roseburn, Edinburgh.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

GLASGOW LODGE. 5, West Regent Street, on the fourth Monday of each month, at 7.45 p.m., open to enquirers at 8.15 p.m.: April 24th, *Mental Science*, J. P. Allan. Class for study on the first and third Mondays, at 7.45 p.m. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: April 2nd, *Reincarnation*, Mrs. Hodgson Smith; April 9th, *Thought-Power*, W. Bell; April 16th, *The Problem of the Self*, W. H. Thomas; April 23rd, *Resurrection*, Hodgson Smith; April 30th, *The Value of History*, O. Firth. Study of *The Buddhist Catechism* and *Dream Consciousness*, on Fridays, at 7.30 p.m., at 23, East Parade.

HULL LODGE. Sundays, at 7 p.m., at 34, George Street. Information from H. E. Nichol, 67, Park Avenue, Hull.

LEEDS, LEEDS LODGE. Tuesdays, at 8 p.m., in the Athenæum Restaurant, Park Lane: April 4th, *The "Phaedrus,"* A. W. Waddington; April 11th, *The Value of History*, O. Firth. Study of *The Ancient Wisdom*, Leeds Arts Club Rooms, 18, Park Lane, on Mondays, at 7.30 p.m. Enquiries to the Secretary, 37, Wood Lane, Headingley, Leeds.

LEEDS, LEEDS CENTRE. Enquiries to the Secretary, 12, Bentley Lane, Meanwood, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquit Street, at 8 p.m. Reading circle on Wednesdays, at 3 p.m. Study of *The Secret Doctrine*, on Mondays, at 7.45 p.m. Information from the Secretary, 18, Colquit Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Sundays, at 7 p.m., at the Central Free Library, Lavender Hill, S.W.: April 2nd, *Responsibilities*, A. J. Faulding; April 9th, *Reincarnation and Religions*, Miss Russell;

April 16th, *The Last of the Gnostics*, J. M. Watkins; April 23rd, *Stars and Human Destiny*, Alan Leo; April 30th, *One Aspect of the Trinity*, Mrs. Dunlop. Enquiries to Mr. A. P. Cattnach, 27, Dault Road, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Thursdays, at 8.30 p.m., at 28, Albemarle St., W.: April 6th, *The Garden of Rest*, M. W. Blackden; April 13th, *The Eternal Feminine*, G. R. S. Mead. Sundays, at 7 p.m. (open to visitors): April 2nd, *The Psychic and the Mystic*, B. Keightley; April 9th, *The Nature of Religious Mysticism*, P. Tovey; April 16th, *Jacob's Ladder*, Rev. G. Currie, D.D.

LONDON, CROYDON LODGE. 12, Katharine Street, Croydon, on Wednesdays, at 8 p.m.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: April 3rd, . . . G. W. Elliott; April 10th, *Christianity Old and New*, Miss Ward; April 17th, *Forgiveness of Sins*, Miss C. E. Woods; April 24th, No meeting.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, W., on Sundays, at 3.15 p.m. Intending visitors should address Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. 13, Tyndale Place, Upper Street, N., on Mondays, at 8.30 p.m., study of *The Pedigree of Man*; and on Wednesdays: April 5th, *Theosophy in Stoic Teachings*, S. F. Weguelin Smith; April 12th, *The Making of Japan*, V. Lewis; April 19th, *Moral Evil a Necessity of Human Progress*, Miss C. E. Woods; April 26th, *Temperamental Difficulties in Training*, Mrs. Wood. Information from Vincent Lewis, at above address.

LONDON, WEST LONDON LODGE. Fridays, at 8.15 p.m., at 8, Inverness Place, Queen's Road, W.; April 7th and 28th, the Study of *The Evolution of Consciousness*; April 14th, *Multiple Personality*, Rev. G. Currie, D.D.; April 21st, no meeting.

MANCHESTER LODGE. Tuesdays, at 7.30 p.m., at 26, Victoria Street, Manchester. Information from Miss Ker, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBUY LODGE. Spath Lodge, Spath Road, Didsbury: April 3rd, Plato Class; April 10th, Lodge meeting; April 11th, Drawing-room meeting; April 17th, Annual General Meeting. Information from the Hon. Secretary at above address.

MANCHESTER, MOSS SIDE CENTRE. Information from the Hon. Sec., 137, Beresford Street, Moss Side.

MANCHESTER, SOUTH MANCHESTER LODGE. Thursdays, at 8 p.m., at Palmerston Hall, Palmerston Street, Moss Side. First and third Tuesdays, for enquirers, and second, fourth and fifth Tuesdays, study class for members. Service on Sundays, 6.30 p.m. Doors closed, 6.45 p.m. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. Thursdays, at 7.45 p.m., 46, Linthorpe Road: study of *The Ancient Wisdom*. Public Lectures on Sundays, at 6.45 p.m.

NOTTINGHAM LODGE. Wednesdays, at 8 p.m., at 3, St. James' Street, for study of *Esoteric*

Christianity. Fridays, at 3 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study of *The Pedigree of Man*.

OXFORD CENTRE. Information from J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Fridays, at 8.15 p.m., and Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to Dr. E. Mariette, Ford Park House, Mutley.

RIPON CENTRE. 2, Ashville, on Thursdays, at 8 p.m., for the study of *Esoteric Christianity*.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Sundays, at 6.30 p.m. On Mondays, at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., study of *Esoteric Christianity*. Saturdays, at 7.30 p.m., Debating Class.

SOUTHAMPTON LODGE. Tuesdays, at 8.30 p.m., at 23, Portland Terrace. First and third Tuesdays, public lecture; second and fourth, class for study. Enquiries to Mrs. Hollick, Cranleigh, The Polygon.

TYNESIDE LODGE. Last Sunday of the month, at 6.30 p.m., at Lily House, Off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Fridays, at 7.30 p.m., at 34A, Coney Street: April 7th, *History and its Value to Human Evolution*, O. Firth. Study of *Esoteric Christianity* on alternate Fridays. Information from Miss M. Browne, River View, Marygate, York.

CORRESPONDENCE.

SPACE PROBLEMS.

In connection with the discussion of Mr. Hinton's tetracaidecagon it may be interesting to the readers of this correspondence, to learn that this topic has been ably discussed against Euklides and Kant by Helmholtz in various articles and lectures (*Wissenschaftliche Abhandlungen*, Vol. II., p. 640 sqq.; *Vorträge und Reden*, 4 and 5 ed. Vol. II., pp. 1-31, 213-247, 391-406). Dr. Victor Schlegel has given a more comprehensive review of the scientific state of this problem in *L'Enseignement mathématique* (Paris, Carré et Naud, Vol. II., No. 2, of 15th March, 1900). This shows that almost all renowned mathematicians on the continent are now participating in the discussion of this subject. Schlegel's bibliography comprises 439 numbers. From 1885 to 1896 this was a favourite topic with the Italians. More recently Dutch mathematicians have been contributing to it, for instance, P. H. Schönte: *Mehrdimensionale Geometrie* (*Sammlung Schubert XXXV.*) and H. de Vries: *Die Lehre von der Zentral-projection im vier-dimensionalen Raume* (Leipzig, 1905). The publishers, Martin Schilling, at Halle (Saale), sell models of solids for the ideal construction of our-dimensional figures. I have not seen them, but I believe they are more costly and less simple than Mr. Hinton's practical cube constructions.

My own opinion is that this problem can only be solved by the theosophical knowledge that

"existence is motion." The four-dimensional existence comprises another kind of motion than those in three-dimensional space, and the five-dimensional has again another kind in addition, each of these rectangular to all others. Every such motion, if viewed from the conception with one dimension less, appears as if welling up out of the interior of the respective "solid." No substantial configuration will ever give an idea of what a higher dimension is like, but the *kinetic* representation will. However, if your correspondent W. J. L. will kindly give us *his* solution of this problem by *vāsanā* and *samskāra*, perhaps he might better succeed in elucidating this difficult subject to theosophists as well as scientists.

HÜBBE-SCHLEIDEN.

PSYCHICAL RESEARCH.

DEAR MR. EDITOR,

I write to ask if you will be so good as to place before the readers of THE VÂHAN an appeal on my behalf.

I am endeavouring to collect, by the methods of ordinary research, a number of well-authenticated cases dealing with the mode of activity of the subliminal self, or, to state it in our nomenclature, of the mental and astral bodies in various states of consciousness; my object being, if possible, to find support to the Theosophical view of the constitution of man.

To this end I venture to claim the co-operation of the readers of THE VÂHAN, and request them to assist me by forwarding me a written account of any experience of a psychic or abnormal nature which may have occurred to them.

Almost any case of this nature may prove serviceable; but those of the following kinds would be particularly welcome:—

Dreams: veridical; or which contain useful information; or in which the actions have been in any way controlled.

Impressions received when falling asleep or on awaking.

Cases bearing out in any way any Theosophical conceptions.

Telepathy: extension of consciousness in any direction.

Visions, during the waking state or in trance.

Projection of the phantom.

If in addition to the personal recital other corroborative accounts and, if the case permits, documentary evidence were attached the case would become more valuable.

Any communication will, if desired, be treated as confidential.

My present address will find me up to the end of April, after which letters should be addressed: "Care of Messrs. Grindlay, Groom & Co., Bombay."

Sincerely yours,

C. STUART-PRINCE.

Reservoir Boathouse,
Elstree, Herts.

March 21st, 1905.

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

The Atom and the Universe.—The latest of scientific speculations on the beginning and end of the physical universe is as daring as anything that has appeared in Theosophical literature. In a lecture at the Royal Institution, March 10th, on "The Structure of the Atom," Professor J. J. Thomson (to whom is very largely due the modern electronic theory of matter) said that if we pushed back the present hypotheses on the evolution of the atom to the beginnings of things we were confronted with two possibilities: the physical universe started with an infinite number of simple particles, (each an electron in a sphere of positive electricity) and is progressing through stages of fewer and more complicated atoms to an end in which it becomes a single all-devouring atom of infinite complexity; or it started as such a single atom, which by continuous breaking down developed successions of new and simpler atoms, each breaking up still further, till in the end there will be an incoherent sea of separate simple particles.

Which of the two possibilities thus placed before us is to be adopted as the natural one depends upon whether a charge of positive electricity, about which we are still in a state of nebulous ignorance, is to be regarded as similar to an incompressible fluid or whether different charges may occupy the same space. In the one case the universe progresses towards, and in the other from, a single all-embracing atom.

The theory of matter on which these speculations are based regards an atom as a structure consisting of many electrons, or charges of negative electricity concentrated in minute points, moving as a sort of planetary system within an enclosing sphere of positive electricity, the attraction of which holds them together.

The positions of equilibrium of these electrons depend upon the number within the sphere, and progressive additions bring about rearrangements of a periodic description, showing a striking similarity to the periodic changes in properties of the elements as we proceed continuously from the lighter to the heavier. The electrons are rotating at an enormous speed within the enclosing sphere and their energy is being very slowly dissipated through the ether. As the speed falls an arrangement once stable becomes unstable and a rearrangement of greater stability is suddenly adopted which may result in the breaking off of a portion of the atom, or possibly on another view atoms may merge into one another and two spheres of positive electricity with their systems of electrons may become one. In either case there is a genesis of new elements, but in one view the evolution of the elements would be from a few complicated ones to many simple (and this it must be noted is evidently the process actually observed in the case of radium), while on the other

more complex atoms are formed from simpler ones and the atoms become fewer in number and greater in complexity. The latter scheme appeals more to our reason as following the usual lines of evolution and has much evidence of a spectroscopic nature to support it, but it is curious that the most direct evidence points to transformation in the opposite direction.

G.

Revival Psychism.—It is worthy of note that in connection with the religious revivals which are now so prominently before us a certain amount of the "miraculous," as it would formerly have been called, appears to have its place. Especially is this so in the Welsh revival, Mr. Roberts claiming the power of entering into the secret thoughts of some of his audience. The following is a newspaper report of January 30th:

"Mr. Evan Roberts' revival meeting at Pontmorlais, Merthyr, had a most remarkable incident. He declared there were two persons present who were not at peace with one another. They must make peace or go out. It was dreadful, and he could not stand it. There was no response to the request, and the missionary, unable to control himself, fell forward on the pulpit desk in a paroxysm of agony, sobbing and groaning pitifully. Members of the congregation simultaneously prayed and appealed, and all present shook with weeping. The missionary put on his overcoat to leave, but a local deacon, intervening, called out that Mr. Roberts was going to pieces, and the persons in question must either go out or make peace. It was understood that two men thereupon left, and subsequently the service was resumed, the missionary saying that he felt the burden had been removed.

"A curious phase of the revival movement in Wales is pointed out by Professor J. Morris Jones, of the Welsh University College, a noted Welsh scholar. He states that it is quite a common thing to hear practically unlettered youths, farm servants and ploughboys, at the revival meetings break out into prayer clothed in the most chaste and classic Welsh. 'Their diction,' said the professor, 'is frequently more beautiful than anything I can hope to attain. It is really marvellous, and the more and the better Welsh one knows the greater is one's admiration. You cannot explain it by any ordinary human standard, it must be inspiration.'"

G.

Animals of three million years ago.—It is a trite saying that our American cousins can produce the largest examples of almost anything, and this holds true even in the fossil world. In Central Wyoming, a valuable fossil deposit was found in 1897, and since then the work of research, of collecting and transferring the bones to various museums, has been constantly carried on. Professor Osborn, of Columbia University, gives the results in the *September Century*, and they are of great interest, especially to theosophical students. Quite the

largest land animal yet known is the giant dinosaur^r or "terrible lizard," and there are parts of at least one hundred of these in Bone Cabin Quarry, as this rare find is called. These enormous lizards show a length in some cases of seventy feet; and one specimen is tabulated as having a head two feet long; neck twenty-one feet four inches; back ten feet eight inches; and tail forty feet! The height of the skeleton at the hips is fifteen feet. Professor Osborn thinks it probable that these animals browsed on the leaves of the trees, were amphibious, and owed their extinction to smaller animals, akin to the shrew and hedgehog, preying on their eggs. There were two other kinds of dinosaurs found, the carnivorous and the bird-catching varieties, neither of them quite so large as the herbivorous.

This "Noah's Ark deposit" is all in one spot, and in addition to the various kinds of dinosaurs there are bones of swamp turtles, dwarf crocodiles, and other animals. How got they there, and in such numbers? Professor Osborn thinks that the quarry may have been the ancient site of the bar of a river which caught the dead bodies as they floated down the stream, and that the quarry contains the fauna of a district. This view is not quite convincing, and there is ample room for conjecture.

Theosophical students will be interested to know that an examination of the geological strata shows that vast periods of time have elapsed in the formation of Bone Cabin Quarry. For the lowest deposits are marine, and are superimposed by a fresh-water layer; while above that again is a second marine layer. Thus it is seen that twice has the sea flowed over the spot; and as Wyoming is far inland, on the North American continent, some slight idea may be formed of the æons that have gone and the continental catastrophes that must have occurred since the giant bulks of the dinosaurs peopled the land. Professor Osborn does not venture on dates, but we gather from his paper that in the rough reckoning of geology it must have been not less than three million years.

M. C.

Reincarnation in an Australasian Myth.—In an article by Mr. Andrew Lang in the *Independent Review* for December, he tells the following myth of the Enahlayi tribe in the north of New South Wales, who speak a form of the language of the well-known Kamilaroi tribe south of the Murray River, and whose customs have been studied by Mrs. Longloh Parker.

Bahloo, the moon, so the myth runs, and Wahn, the crow, make the souls of girls; boy souls are made by a lizard. Wahn suggested to Bahloo that labour would be economised if, in place of constantly making fresh babies, "we might give the dead people a chance, and let them come to life again." But Bahloo objected. The worst souls were burned; the good and bad souls were in their own places, or roaming about where they pleased. Let them stay dead. But Wahn urged his idea. "Let them be," said Bahloo;

"their spirits may be in others by now. Let them be."

Here Bahloo admits the idea of reincarnation; and it *does* occur, the myth says, when a child dies young. It is the exception, not the rule.

E. J. C.

ENQUIRER.

QUESTION 254.

(Continued from p. 64.)

R. E.—Is not the gulf between exoteric Christianity in the primitive Church and esoteric Christianity as set forth by Mrs. Besant too great to give room for the belief that an esoteric teaching comprising even in rough outlines our latter-day Theosophical teachings existed in the primitive Church? How could the notion of a Messiah returning from heaven to rule as king in an earthly kingdom flourish and become the central idea of disciples who knew even a few secrets of our world-system and the human soul? And if Paul was an initiate into these secrets how could he even to "little babes in the Lord" pen such absurdities as his eschatological utterances in I. Thess. iv. 13-18? How on the whole if a higher teaching originally existed could an eschatology such as that of the primitive Church develop? Is it not more probable that such esotericism as we find in primitive Christianity was implanted in it from pagan sources?

S. E. G.—If R. E. and others who are interested in unravelling the mystery of the contradiction between esoteric and exoteric Christianity will study the Bible symbol language with the aid of Theosophical light or meaning they will soon see that there are two distinct doctrines, one acting as an extinguisher of the light given by the other. The light-giver inculcating fertility, perfection of function, and harvest of rejoicing: the extinguisher insisting on sterility, consequent stultification of faculty and a harvest of bemoaning.

These are blended somewhat in the Old Testament; but in the New Testament they become separated and consolidated as it were in the Gospels and the Epistles: the Gospels teaching the fertile or heart doctrine, the Epistles the sterile or head doctrine.

Jesus told his disciples, who were Jews, to search the scriptures. Evidently he wished them clearly to understand that in whatever written scriptures then existed would be found the light-giving information that they needed for their guidance and instruction.

The scriptures that were available then, and to those to whom he spoke, could only have been what were held by the Jews: and that the Jews did possess the secrets of the heart-doctrine is shown in Jesus' fierce denunciation of the Jewish custodians of sacred knowledge, in that they would neither make use of it themselves nor allow those to have access to it who would utilise it.

If, as Theosophists, we believe in direct personal Divine guidance of all matters that vitally

concern the world in general, seeing how Christianity has vitally influenced the whole world, physically, mentally and spiritually, we must accept it as certain that in the scriptures that have vitalised Christianity there was condensed all that was indispensably necessary for universal guidance and instruction regarding the physical, the mental, and the spiritual. Therefore we are compelled to conclude that our Bible contains in condensed form the essentials of light-giving information. It is easy to see how this could be if we accept all such scriptures as being means of condensing and distilling what had before been scattered over a wide area, and mixed with foreign matter.

It is indisputable that the heart-doctrine must be as old as the human race; whereas the head-doctrine is obviously of later growth, and a kind of efflorescence from it, since human life lived and grew long before there could be anything like real knowledge or understanding of life, and before knowledge there would naturally be all kinds of speculations and wild fantasies.

This heart-doctrine, then, must have grown with the growth, and evolved with the evolution of human life, and consequently must have been present even in the poorest and most primitive form of every kind of religion.

Every civilisation would naturally tend to condense it more and more, just as human life became more condensed. Equally naturally its distillation would progress and produce greater refinement of spirit or essence as human life grew out of the roughness of ignorance into the culture of systematic education.

Following some such clue as this, it should be possible to those who have facilities for studying the records of nations and their languages to trace to what degree each nation acted as a mould through which the heart-doctrine could be transmuted into a form suited to the unknown needs of the nation that was next to be evolved; and to what extent the head element of the transmuting nation became unduly mixed with it as alloy in imperfect transmutation.

For out of each mould-nation springs the human seed which is to produce the physical forms of the next; and its language must provide the mental food which will foster the growth and evolution of the new nation.

Taking this as a guide, it becomes very clear that the Jews were chosen as just such a mould-nation. They were first consolidated into a distinct nation; then scattered into the countries where knowledge abounded; and then brought together again for the condensation of all the mental material they had gathered, and its distillation into scripture.

When this was done there issued from among the Jews one man who was destined to be the unit-mould through which the Divine Life-essence was to flow that should cultivate into existence another nation capable of acting as the physical, mental and spiritual soil, or nursery, of a new and much more highly evolved and endowed human race. For hitherto there had been the physical and the

mental evolution and cultivation, but not the spiritual.

The idea of "a Messiah returning from heaven to rule as king in an earthly kingdom" becomes simple and rational enough if one studies this heart-doctrine in the light of Symbology and Theosophy, and notes one special difference between the heart and head doctrines as condensed into the distinct channels of Jesus-Gospel, and Pauline-Epistles. The first teaches that the aim of all life in form is to become perfect in this world, and by perfection reveal the glory of the Creator. The other teaches that the aim of human life should be to quit this world and attain perfection elsewhere.

Theosophy teaches that at certain stages of universal evolution there has come into the world a special inflow of Divine Power, and that inflow has always endowed the existent forms with some increase of power and domination unknown before. The most marked being the inflow of mental power, which gave to the human being the power to know Laws, and by that knowledge to obtain and maintain supreme rule in the animal world.

That inflow of mental-power began the phase of mental evolution which has reached its climax in the present civilisation that permeates and dominates the entire world.

The Jews were unmistakably the germ-nation of a new order of human life. An order in which the mind was to take its place as servant instead of ruler, just as the physical had been subordinated to the mind. And the new Ruler of the combined powers of mind-body was clearly indicated as to be of a more intensely electrically spiritual nature—that is, a power of the soul or higher emotion, most easily worded as sexual, or creative, love.

This is evidenced in the sex-symbols by which so much of the Jewish religion is expressed; and especially is it indicated in the name of the Power that called, and has held the Jews together as a people in spite of every kind of destroying influence that has threatened their extinction. They are to this day a nation though without a country, and a people distinct in form and vitalised by the spirito-mental power of their own language and religious laws. And, moreover, they are practically the rulers of the world. Their religion is the basis of the all-prevailing Christianity; their money is the mainspring of international activity throughout the world. And it is to the Jewish laws of hygiene that all other peoples must look for salvation from encroaching physical and vital degeneration. That Jesus was the Messiah of the Jews becomes evident when these things are taken into consideration. Unless the Jews, by means of their most perfect unit, Jesus, had been enabled to fulfil their function of evolving another people, and inspiring that people with words of life and light, they must have sunk there and then into utter disintegration and oblivion. Out of the Jews has sprung the English, a people whose physical units, whose mental civilisation, and whose infant spirituality now dominate the universe. The Jews, the foster-parents of this Christian people, wait now the return

of the real Parent—that is, the inflow into Humanity of the Greater than Manas, the Creative Power which will endow Humanity with understanding, and with the control over the personal self that gives also control over the non-animal powers of the higher domains of nature. Will the lost glory of their Name be restored to the Jews? That both Jesus and Paul were Initiates is most evident; but the difference between what they were respectively initiated into is revealed in the vitalising practical value of the Gospels, and the devitalising impracticability of the Epistles. The Jesus-Gospel teaching self-cultivation of the nature of natural growth to the beauty of perfection, as evidenced in the symbols of the Eastern lotus, and the lilies referred to by Jesus in Matt. vi., and expressed in humbler phrase in Topsy's words "I 'spect I grow'd." The Pauline Epistles teaching the artificial head-cultivation that forces growth without regard to natural sequence or function. And this latter having been accepted and practised as exoteric Christianity has again, as in old times, brought civilisation to the point of sterility beyond which there is no possible advance except by death and reconstruction.

It is clear, then, that the vitality or esoteric value of Christianity must be sought in a thread of heart-doctrine that has vitalised all forms of religion from the beginning of human life, and was condensed and distilled into suitable form for Western culture by the man Jesus, who was a physico-mental product of the most vital or "King" tribe of the Jews. It may be evident to all who read that there is abundant and convincing evidence to support this suggestion, but space forbids anything more than this mere sketch.

QUESTION 255.

(Continued from p. 56.)

A. R. O.—Is Telepathy a faculty of the astral or mental body, or of both? Is it analogous to Touch?

E. D.—It seems probable that Telepathy may be a faculty of either the astral or mental bodies—according to the nature of the individual. But Telepathy, as proceeding from emotion or thought on the part of either sender or recipient, is a faculty of which the Self is not always entire master. To make this faculty of any real use, it should be under the control of the will. The will should be the motor force, using the mind or the emotions as its instrument. There seems to be every reason for assuming that the physical body must have its faculty of Telepathy also, and that the ultimate instrument for Telepathy is the brain. Experience of this nature in waking consciousness cannot be realised in fullness if the brain consciousness is inhibited.

Telepathy is only felt as touch to the astral or mental bodies when these vehicles are truly vivified, and their consciousness is turned outwards on their own planes.

I. H.—I should have supposed that Telepathy was a faculty of the astral and of the mental body. It seems to me to be an undoubted fact that sensation, pure and simple, can be transmitted from one person to another; certainly emotions are so communicated, and thoughts into which no emotion enters can also touch the consciousness of another. I am the more disposed to believe that there is intercommunication between astral bodies and mental bodies, because I think there is evidence of a curious deferring of recognition by the brain of such interchange; I mean that it seems to be possible to receive an impression and not to recognise that one has received it until some hours afterwards. Telepathy appears to me to be somewhat analogous to the sense of touch; especially as it appears as though the contact could be experienced at any point rather than by a specialised organ; though it is true that telepathic impressions seem sometimes to be received through some definite organ in the brain.

QUESTION 256

E. C.—In *The Path of Discipleship* is given a statement of the qualifications necessary for entrance on the Path, very few of which appear to have been possessed by H. P. B. Yet we are given to believe she was far on the Path. Can you explain this seeming anomaly?

I am quite willing to admit the virtues and greatness of H. P. B., and the indebtedness of Theosophy to her work, but when in Mrs. Besant's *Path of Discipleship* it is laid down so stringently that the merest beginner must be progressed in self-control, indulging in no wine, tobacco or other petty vice, never resentful, ever composed, never angry, etc., etc., it is difficult to see how H. P. B. could have eluded all this self-restraint and yet progressed.

G. R. S. M.—A pertinent question indeed. But is it not pleasant to reflect that the Gods have other standards of judgment from those of the rigid formularies of the saints? "No volunteer can be refused" who gives himself whole-heartedly to the Better Way. That is all they ask. And surely if it is enough for them, it should be enough for us. If any man had attained to all that is laid down in such books as *The Path of Discipleship*, he would be a Master, he would have won the battle, have become King of himself, and reached the state of Super-man. He would be at the end of that Path, not at the beginning of it. Surely this must be so? But in all exhortation it seems necessary to insist on too much rather than too little. If there is not exaggeration, if things are not painted in brilliant colours, the dull senses of the hearers will not respond.

It is not a question of things as they are, but of things as they should be; though even so the "should be" of one will not be precisely the "should be" of another. If without all the qualifications laid down we cannot set our feet on

the "Path of Discipleship"—then we are none of us on it. But, as Mrs. Besant has repeatedly since stated, what is required is that we should try, ever keep trying, to acquire these qualifications, and in that very endeavour we are travelling along the Way. The "Path of Discipleship" is an easier way than the "Path of Masterhood,"—the Disciple is taught by the Man, the Master by God—and yet it is ever God in Man who teaches man in Nature, the spouse of Deity.

A. A. W.—Perhaps a likeness might suggest to E. C. the irreverence of his question. Suppose a little girl in her first quarter at school should say "How can Paderewski be a great player? He don't play scales and five-finger exercises every day, as I do!" In itself, E. C.'s question hardly needs any other answer than the indulgent smile with which the imaginary child's remark would be received; but he is not a child, and can't be let off so easily. The fact is evident in many ways to us older folk, that H. P. B. is hardly known amongst the later recruits of the Society; they do not read her books and have not felt her power. H. P. B. "of blessed memory" and our new Pope (long may she reign!) are persons of very different character, their aims are different, and their modes of reaching them; and it may be of service to draw this out. H. P. B.'s characteristic was rude, Titanic greatness of soul; coming nearer, both in her good points and in her bad ones, to the ideal of Nietzsche's *Uebermensch* than anyone in her century (yes, even than Napoleon I think!)—such an one as one might imagine a great Atlantean Black Magician converted,—doing her best to wash herself white. Now these great, rough, strong souls are very apt to grow impatient with the little people around them, and to do all kinds of things which the small English mind considers "shocking" out of mere aggravation; and I think that under this head come her strong language, her incessant smoking, her large meat eating, and many other "scandals" to weak brethren. Mr. Mead somewhere remarks that her outbursts of temper were mainly reserved for her followers and friends, and that is all in order. I daresay E. C. reads his Bible; has he ever noticed that the Syrian Teacher's most energetic outburst—"O faithless generation, how long shall I be with you, how long shall I suffer you"—was not said to the Pharisees, but to his own special disciples, the three—Peter, James and John—amongst them? H. P. B.'s sympathies were limited; she didn't want the small people; she looked only for the few rare and peculiar souls who showed capability of rising to the level of the Masters she knew and loved with all her big heart,—the rest might go to—Jericho! I am told that with those who stood the trial and gave promise she could show patience and perseverance unlimited.

But, after all, the small people are the great majority, and need help. I am not going to presume to analyse Mrs. Besant. I will only suggest that she would, I think, accept the wonderful self-analysis of Browning's Cleon as representing very

fairly her relation to the elder teacher; her claim, as his, that her sympathies, her activities, are wide all round, and that she shows "a better flower, though not so large." In her hands the Society is organised for the help of the small people, it being considered, I suppose, that any bigger ones can take care of themselves; much as (please excuse me!) the spider makes haste to cut the big bumblebees free from her web! However our personal liking may be, it cannot be denied that the aim to work, not on exceptional minds, but on the wide Human Race, contented with a small progress of the whole instead of drawing the best out of it and away from its movement, is a very noble and philosophical one, well worthy of all the support we can give. Both methods have their advantages, each in its time and place; and their disadvantages likewise. Now the disadvantage—the dark side of the plan of condescending to the weak in the way Paul recommends—is that in time the little folk begin to fancy that the little trifling nursery regulations laid down for their use are a world-morality, and entitle them to look down upon the grown-ups who do not care about them. I know, of course, that for any attempt at what is known as practical occultism, strict regulations of dress, diet, etc., have to be observed; one of our best seers once assured me that his strict asceticism was absolutely necessary to maintain his power in working order. But that does not come in here. E. C. is a typical example of a large class amongst the Society, or I should not have noticed his question. It becomes necessary to explain to them that Mrs. Besant, in the *Path of Discipleship*, is speaking to them as a nursery governess, not as a Guru; she would have very different requirements from them if they were grown up to understand her. The victories over self required from one on the Path are not on the physical plane at all; and for them it is a thousand times better they should eat meat every day of their lives than that, valuing themselves for the trifling self-denial of abstaining, they should allow their souls to be defiled with hard words and proud thoughts against those who do otherwise. The lesson of the Christ is the one for our Western world which He came to teach—not that which entereth in at the mouth defileth a man, but the thoughts of his heart—it is they that defile the man. Let Manu teach his Hindus; he is not *our* master in these matters.

So I would have E. C. respect our Founder as one who was a great, energetic, remarkable soul ages back, when most of us were not advanced beyond the—well, for politeness' sake, let us say the horses; and whose conduct is not to be measured by his petty two-foot rule. When he has grown big enough to begin to perceive the gulf which lies between her and him (at present he is not enough advanced to see even that!) he will be sorry for the liberty he has taken, and will ask pardon. And in the meantime, my friend—humility; and again, humility; and for the third time, humility! Let us take Dr. Pascal's good advice, "Let us cease to talk about what ignorant people call the faults and defects of H. P. B.;—let us cease to be fools!"

QUESTION 257.

J. W.—It is said that those with whom we are intimately related in this life are those with whom we have had connections in previous lives. But as many of those with whom we are related take no interest in the higher life, is it not probable that there may be a considerable difference in the length of our dis-carnate periods? If so, how will the different kârmic debts be discharged?

A. A. W.—There is a certain self-conceit, masked but almost universal, founded on the fact that *we* take an interest in the Higher Life, and are not as this Publican, which peeps unmistakably out of this question. The length of our dis-carnate periods (speaking broadly) depends no more on our “interest in the higher life” than it does on our belief in the Christian Trinity; and a man may have a long and rich life, full of experiences which it may take thousands of years to work out and exhaust, quite without reference to any other life. The question on which the *length* of our dis-carnate period is decided is not “What have you cared for?” but “How much have you *done*?” Had J. W.’s question been as to the proportion of the life spent on the astral plane to that in Devachan, that would have been appropriate, but for us on the physical plane quite unanswerable. For one who has taken no interest in the higher life certainly would have but a short Devachan, but a life so much the longer on the astral; in both states quite out of our cognisance. There seems a farther confusion in the latter part of the question; time has nothing to do with the discharge of kârmic debts. “In a short time a man may (and often does) fulfil a long time” of kârmic trouble; and this most specially and frequently, as we have been so often taught, when commencing to take that real interest in the higher life which means entering on the Path. It is one of our earliest teachings that if in the case supposed the difference is large, two short reincarnation periods may answer to one long one. And the experience of the life-histories our seers have been able to trace fully confirms the statement that those who are closely related (on the *higher* planes) *do* come back to life together in examples too numerous to be set down to chance.

E. A. B.—The Law of Karma is an exceedingly complex subject, and at our present stage we cannot expect to understand more than a very little of its simpler outlines. The special difficulty referred to by J. W. may, however, be met by the reminder that only a very small part of a person’s accumulated karma can be worked off in any one incarnation. Though it is certainly very unlikely that all who have had kârmic relations with each other in one incarnation should be ready to return to earth-life at precisely the same period, this is

therefore of no consequence, and does not in the least affect the working of the Law; sooner or later the time will surely come when all debts must and will be paid, all real ties be renewed. Looking at the larger, the real “life,” it is but deferring to another “day” what cannot be fitted into this “day.”

As, in addition to that of the past, we are constantly making fresh karma in each earth-life the complications increase with our ever-extending intercourse with various nationalities, etc., making still more evident the impossibility of balancing all accounts in any one incarnation. When one first begins to realise this, there is sometimes an appalling sense of being hopelessly involved in an endless round of kârmic “bondage.” But here the merciful saying—“Sufficient unto the day,” etc., indicates our safeguard, and we are not over-weighted with any memories of the past that would be too heavy for our weakness now. Also, we learn that there *is* a way to full and perfect freedom—the way of Renunciation—*i.e.*, of unselfishness in its highest, most absolute sense. When this is reached—and it is only reached in the vision of the One Self—the Self of all-freedom is attained. For the soul that truly recognises itself as *one* with all other souls in the Universal Soul, kârmic bondage is ended for ever.

E. L.—Certain causes set in motion during earth life produce a long Devachan, or from other causes a shorter is the result. The Lords of Karma are also said to control these periods; and to have the power of shortening or lengthening in order to enable certain people who have strong kârmic ties to be born at the same time into any race or nation, and so meet (which is also provided for). The different debts *must* be discharged—in time—but the payment can be deferred or hastened; which does not mean evasion of the Law, although it militates against the too cast-iron conception of it which is prevalent, owing to a misunderstanding of its wide sweep and elasticity.

The subscription to THE VĀHAN for those who are not members of the British Section of the Theosophical Society is 2s. 6d. per annum, post-free. Single copies, 3d. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., to whom subscriptions should also be sent. No back numbers can be supplied.

All communications for “Activities” must be in the hands of the Editor by the 20th of the month at latest. Secretaries of Branches are particularly requested to note this.

Vol XIV, No. 10

Vol. XIV, No. 11

THE VĀHAN



A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

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NO. 12.

Edited by BERTRAM KEIGHTLEY.

THE INCORPORATION OF THE THEOSOPHICAL SOCIETY.

The Theosophical Society was incorporated on April 3rd, at Madras, India, under the Indian Law, Act XXI. of 1860. This important step has been long discussed, and efforts have often been made to devise some practical method of carrying it out. At the last Convention of the British Section Mrs. Besant proposed a resolution, carried unanimously, that the President-Founder be requested to arrange for the incorporation on the lines on which the Indian Section had already been incorporated. The Society can therefore now hold property in its own name and act as a legal entity. The Memorandum of Association and other documents are published *in extenso* in *The Theosophical Review* for June, and members are referred to this for the details.

BERTRAM KEIGHTLEY,
General Secretary.

THE CONVENTION.

As, owing to the meetings of the International Congress, there is only a business meeting to be held in connection with the Convention of the British Section, no special programme is being issued, the agenda paper sent out with the June VĀHAN giving all the necessary information. The business meeting as already announced will be held on Friday, July 7th, at 2.30 p.m., in the Empress Rooms, High Street, Kensington, W.

The Secretaries of Branches who have not yet sent in their reports are again reminded of them. They should be sent immediately if they are to appear in the Report of the Convention.

The General Secretary's report goes out with the VĀHAN this year, so that members may read it

before the Convention. There will thus be no necessity to take up the time of the meeting by reading it then. At the last Convention the report was taken as read, having been printed for distribution at the meeting.

The General Secretary leaves for India shortly after the Convention, and will be away from England for several months. He does not therefore propose to stand for re-election.

BERTRAM KEIGHTLEY,
General Secretary.

THE INTERNATIONAL CONGRESS.

HELP NEEDED DURING THE CONGRESS.

Attention is drawn to the notice under the above heading in the May number of THE VĀHAN, in which volunteers are asked to give various kinds of help to the Congress. Much help is needed, and many members can give it, so those interested in the Congress should re-read very carefully the above notice. The most important of the various kinds of assistance may be shortly enumerated as: reporting meetings, giving summaries of papers from and into foreign languages, typewriting, or putting typewriters at the disposal of the Committee, and participation in the work of the Press Department, which will chiefly consist in writing short reports of the Congress and getting them published in periodicals. Offers for any other kind of help, such as to act as stewards, etc., will also be gratefully received by the Secretary of the Congress, Miss K. Spink.

THE RECEPTION COMMITTEE.

There will be a *Conversazione* with music on Sunday, July 9th, from 3 to 6 p.m., in the Empress Rooms, when tea, coffee, etc., will be provided.

On Monday evening, July 10th, there will also be a reception in the Empress Rooms after the

closing of the Congress. The members of the Reception Committee will wear white rosettes.

The Royal Palace Hotel, Kensington (adjoining the Empress Rooms), has undertaken to provide luncheon for members of the Congress at 2s. 6d. per head and a vegetarian luncheon at 1s. 6d. Members requiring luncheon on Saturday, Sunday or Monday must send in their names to Miss Gertrude Stewart, 28, Albemarle Street, W., on or before Friday, July 7th.

THE DRAMATIC COMMITTEE.

Members are requested to note that all Dress Circle and Pit Stall seats are now sold. At the time of sending this notice in there are two stalls (5s.), and about thirty Upper Circle (3s.) seats left, and a large number of seats in the gallery (1s.). Applications for tickets should be made to Mr. Bertram G. Theobald, The Hawthorns, Hornsey Lane, London, N.

THE ARTS AND CRAFTS COMMITTEE.

The Committee find that the number of exhibits promised cannot be suitably arranged in the space available in the Empress Rooms. The Exhibition of Arts and Crafts in connection with the Congress will therefore be held at 1, Tor Gardens, Campden Hill, Kensington, about five minutes' walk from the Congress Rooms. This new arrangement will allow of the Exhibition being open for a longer time than could have been the case in the Empress Rooms. Mrs. Besant will open the Exhibition at 3 p.m., July 6th, and it will close at 8 p.m., July 11th. On the intermediate days it will be open from 10 a.m. to 8 p.m. Members must show their Congress tickets at the door. Non-members must obtain tickets (price 1s.) from the Theosophical Publishing Society, 161, New Bond Street, W., only, and will *not* be able to buy them at the door as was announced in THE VĀHAN for June.

"LOTUS" COMMITTEE.

There will be a meeting for the discussion of methods of theosophical work amongst young people and children, on Saturday, July 8th, at 3 p.m., in the Foyer, Empress Rooms. Mr. van Manen will preside at this meeting and members from different countries have promised to attend and to speak. Members interested in this branch of the theosophical work are earnestly requested to attend.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to June 20th: W. J. L., £20; M. A. P., 11s.; T. J., £1 10s.; G. M. F., £1; E. F., £4; F. L. B., £1. Total, £28 1s.

Section Reference Library.

The following books have been gratefully received for the Library: *La Mort, L'Au Delà, La Vie Dans L'Au Delà*, Baron Carl du Prel; *Vegetarismo y Ocultismo*, C. W. Leadbeater; *El Sistema al cual pertenecemos*, A. P. Sinnett; *Nuestra Relación con los Niños*, C. W. Leadbeater; *Vislumbres de Ocultismo Antiguo y Moderno*, C. W. Leadbeater. *James Martineau, Theologian and Teacher, A Study of His Life and Thought*, J. E. Carpenter.

The following books have been purchased during the past month: *Love's Chaplet*, M. Collins; *Metapsychical Phenomena*, J. Maxwell; *Mendelism*, R. C. Punnett; *Primitive Traits in Religious Revivals*, F. M. Davenport; *Die Bhagavad Gītā*, Richard Garbe; *Thought Forms*, Annie Besant and C. W. Leadbeater.

R. A. HOBSON,
Assistant Librarian.

Mrs. Besant's Lectures.

Mrs. Besant's lecture in the large Queen's Hall, on Friday, July 7th, at 8.30 p.m., given in connection with the International Congress, will be on "The Work of Theosophy in the World." Tickets are 5s., 2s. 6d. and 1s., but as announced in last VĀHAN, members of the Congress may obtain free tickets for the balcony by applying to the Theosophical Publishing Society, 161, New Bond Street, not later than noon on the day of the lecture.

The lectures to the Blavatsky Lodge are announced under the "Lecture List," and tickets for these can be obtained by members of the Society on application to the Secretary of the Blavatsky Lodge, 28, Albemarle Street.

Mrs. Besant will also deliver four lectures on Sundays, at 7 p.m., at the Portman Rooms, Baker Street, W.: July 2nd, "Eastern and Western Ideals of Life"; July 16th, "The Destinies of Nations"; July 23rd, "The Meaning and Method of the Spiritual Life"; July 30th, "The Successive Life-periods of the Soul." Tickets for these, 2s. and 1s., can be obtained from the Theosophical Publishing Society.

Practice Debating Class.

The meetings are now postponed until October next, when the Hon. Secretary will send out notices to members for a preliminary business evening.

F. M. M. RUSSELL.

Lecture List.

BATH LODGE. Mondays at 8 p.m., at 2, Argyle Street: July 3rd, *The Soul's Pilgrimage*, Miss Pullar; July 10th, No meeting; July 17th, *A Modern Saint*, A. P. Wilkins; July 24th, Study

Class; July 31st, . . . Information from Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Council Room, Midland Institution, on Sundays, at 6.30 p.m. Information from Mr. A. Norman Comely, 7, Blenheim Road, Moseley.

BOURNEMOUTH LODGE. Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m., for members; for members and friends on the first and second Sundays, at 3.30 p.m.; class for study on the second and fourth Mondays, at 3 p.m.

BRADFORD LODGE. Wednesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade, for the study of *The Pedigree of Man*. Lady members "At Home" on Fridays, 3 to 5 p.m. Information from Mrs. Firth, 28, St. Paul's Road, Bradford.

BRIGHTON LODGE. Sundays at 3.30 p.m., at 17, Compton Avenue: July 9th, *The Scripture of Jason and the Golden Fleece explained in all its details*, G. A. Gaskell. Other Sundays, reading and discussion. Information from Dr. King, 54, Compton Avenue, Mr. N. Lloyd, 15, Old Steine, or Mr. Nicholls, 94, Portland Road, Hove.

BRISTOL LODGE. Information from Mrs. Anderson, "Redwood," Richmond Hill Avenue, Clifton.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. 58, Chaussée d'Ixelles, first and third Saturdays, at 8.15 p.m. Students' Class, second and fourth Saturdays, at 8 p.m. Information by letter from the Secretary, 21, Rue du Vallon.

BRUSSELS, ISIS LODGE. Mondays, at 8 p.m., at 58, Chaussée d'Ixelles. Lectures and study classes alternately. Information from M. Armand Rombauts, 23, Rue du Pépin, Brussels.

CLIFTON LODGE. Information from Mrs. Anderson, "Redwood," Richmond Hill Avenue, Clifton.

COVENTRY CENTRE. 149, Foleshill Road, Coventry, on Fridays, at 7 p.m. Drawing-room meetings held periodically. Information from Mrs. Nevill, at the above address.

DUBLIN LODGE. Meetings suspended during the summer.

EDINBURGH LODGE. Regular meetings suspended during the summer. Library open on Mondays, 3.30 to 5.30 p.m. Enquiries to Miss Drummond, 4, Learmonth Terrace.

EXETER LODGE. 19, Bedford Circus, on Fridays, at 8 p.m. For members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Tuesdays, at 8 p.m.

GLASGOW LODGE. Meetings suspended during the summer. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: July 2nd, *The Human Aura*, Miss H. Hodgson Smith; July 9th, *The Scope of Theosophy*, Hodgson Smith; June 16th, . . . Dr. Hallo; July 23rd, *The Credentials of Theosophy*, E. E. Marsden; July 30th, *The Perfect Way*, W. Bell. Lodge meetings on Fridays,

at 7.30 p.m., at 23, East Parade: Lectures by members.

HULL LODGE. Sundays, at 7 p.m., at 11, Story Street. Information from H. E. Nichol, 67, Park Avenue, Hull.

LEEDS, LEEDS LODGE. Leeds Arts Club Rooms, 18, Park Lane, on Mondays, at 8 p.m.: July 3rd, *Thought Power*, Miss H. Hodgson Smith; July 17th, *Reincarnation*, A. W. Waddington; July 31st, *The Quest of the Holy Grail*, Mrs. Bell. Study of *The Ancient Wisdom* on alternate Mondays. Enquiries to the Secretary, 37, Wood Lane, Headingley, Leeds.

LEEDS, LEEDS CENTRE. Information from Miss Kennedy, 6, Hawthorn View, Chapel Allerton, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Wednesdays, at 18, Colquit Street, at 8 p.m. for study. Reading circle on Wednesdays, at 3 p.m. Information from the Secretary, 18, Colquit Street.

LONDON, ADELPHI LODGE. Mondays, at 7.30 p.m., at 21, Cecil Court, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Meetings suspended until October. Enquiries to Mr. A. P. Cattanach, 27, Dault Road, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Mrs. Besant will lecture on Thursdays, at 8.30 p.m. July 6th, *Qualifications for Discipleship*, and July 13th, *Psychic and Spiritual Development*, in the Small Queen's Hall, Langham Place; and July 20th, *Magic and Miracle*, and July 27th, *Karma once More*, in the Elysée Galleries, Queen's Road, Bayswater.

LONDON, CROYDON LODGE. 18A, Katharine Street, Croydon, on Wednesdays, at 8 p.m. Information from Fred Horne, "Charlton," Kynaston Road, Thornton Heath.

LONDON, HAMPSTEAD LODGE. 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.

LONDON, HAMPSTEAD HEATH CENTRE. The Studio, Stamfield House, Prince Arthur's Road, Hampstead, on Tuesdays, at 8.30 p.m. At 7.30 p.m., class for the study of *General Elementary Science*.

LONDON, LOTUS LODGE. 8, Inverness Place, Queen's Road, W., on Sundays. Meetings suspended during July and August.

LONDON, NORTH LONDON LODGE. 13, Tyndale Place, Upper Street, N., on Mondays, at 8.30 p.m., study of *The Pedigree of Man*; and on Wednesdays. Information from Vincent Lewis, at above address.

LONDON, WEST LONDON LODGE. Fridays, at 8 p.m., at 8, Inverness Place, Queen's Road, W. Meetings suspended during July and August.

MANCHESTER, MANCHESTER CITY LODGE. Tuesdays, at 7.30 p.m., at 26, Victoria Street, Manchester. Information from Miss Ker, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBUY LODGE. Spath Lodge, Spath Road, Didsbury: July 3rd and 17th, Lodge Meetings; July 4th and 18th, Drawing-room Meetings. After these the Lodge will be closed until September. Information from the Hon. Secretary at above address.

MANCHESTER, MOSS SIDE CENTRE. Information from the Hon. Sec., 137, Beresford St., Moss Side.

MANCHESTER, SOUTH MANCHESTER LODGE. Thursdays, at 8 p.m., at Palmerston Hall, Palmerston Street, Moss Side. First and third Tuesdays, for enquirers, and second, fourth and fifth Tuesdays, study class for members. Service on Sundays, 6.30 p.m. Doors closed, 6.45 p.m. Information from the Hon. Secretary, 179, Clifton Street, Brook's Bar, Manchester.

MIDDLESBROUGH LODGE. Thursdays, at 7.45 p.m., 46, Linthorpe Road: study of *The Ancient Wisdom*. Public Lectures on Sundays, at 6.45 p.m.

NOTTINGHAM LODGE. Wednesdays, at 8 p.m., at 19, Park Row, for study of *Esoteric Christianity*. Fridays, at 3.30 p.m., a ladies' reading class, and on alternate Sundays, at 7 p.m., study of *The Pedigree of Man*.

OXFORD CENTRE. Information from J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Fridays, at 8.30 p.m., and Sundays, at 6.30 p.m., at 10, Pentillie Road, Mutley. Meetings on Sundays and the first Friday in the month are open to the public. Enquiries to Dr. E. Mariette, Ford Park House, Mutley.

RIPON CENTRE. 2, Ashville, on Thursdays, at 8 p.m., for the study of *The Ancient Wisdom*. Sundays at 7 p.m., lectures by Mr. J. Monger: July 2nd, *Karma*; July 9th, *Christianity*; July 16th, *Buddhism*; July 23rd, *Theosophy*; July 30th, *Evolution*.

SHEFFIELD LODGE. Bainbridge Buildings, New Surrey Street, on Sundays, at 6.30 p.m. Study of Metaphysics on Mondays at 7.30 p.m. Study of *Esoteric Christianity* on Wednesdays, at 7.30 p.m.

SOUTHAMPTON LODGE. Change of address to Hanover Chambers, Hanover Buildings. Public meetings suspended till October. Lodge Rooms open on Tuesdays, at 8.30 p.m. Enquiries to Mrs. Hollick, Cranleigh, The Polygon.

TYNESIDE LODGE. Last Sunday of the month, at 6.30 p.m., at Lily House, Off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. 34A, Coney Street, on Fridays, at 8 p.m., classes for the study of Plato. Information from Miss Browne, River View, Marygate, York.

CORRESPONDENCE.

THE HEADQUARTERS OF THE SECTION.

All members of the Theosophical Society must have received with satisfaction the announcement in the last number of *The Theosophical Review* that the Society has been incorporated. It now possesses legal status; it can acquire and hold property; it can borrow money and mortgage its property as security and in all ways the business part of its organisation can be carried on upon an ordinary commercial basis.

I should like to suggest that this is a suitable

time to take steps for acquiring our own building for carrying on the work in London with more comfort and efficiency than is possible under present conditions. Such a building would also form a valuable *rendezvous* for provincial and other friends when visiting the metropolis.

The amount spent in rent and hire of halls would pay interest upon a capital sum sufficient to build such a centre specially adapted to our needs. If we built upon a somewhat larger scale a portion could be let off profitably—always taking care that nothing should be introduced into the building which would upset the *atmosphere*. It would probably be best to form a building company with articles so drawn as to protect the interests of the Society, possibly giving them the option of purchasing shares whenever these were sold.

This is not the occasion to suggest details of such a scheme, but I am familiar with a case where it has been found eminently practical.

I think, however, the opportunity offered by the gathering together of so many friends of Theosophy for the Congress should not pass without a short discussion of the scheme, when, at any rate, some idea may be formed of the space required. Until this is thought of, if not fully discussed, those friends who have had the matter in mind for some time past cannot move.

In conclusion I will point out that Theosophists everywhere are interested in their meeting place in London.

WM. THEOBALD.

The incorporation referred to is that of the General Society and not of the British Section, which acts as an independent body, subject only to the General Rules. It would, however, be very desirable to have the suggestion of Mr. Theobald fully discussed at the Convention, and perhaps he will bring the matter forward then.

B. K.

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

Mr. Leadbeater in New Zealand.—The following comes from a correspondent in Dunedin:—

Mr. Leadbeater, who is at present touring the Colony of New Zealand, recently paid us a visit; he arrived on March 23rd and remained ten days in this city. During that period he delivered five public lectures, namely, "Reincarnation," "The Use and Abuse of Psychic Powers," "Man Visible and Invisible" (illustrated by lantern slides), "What Theosophy has done for us," and "Our Life after Death." The attendance throughout was good, and as at the illustrated lecture the seating accommodation was not large enough, a larger hall might have been engaged. The public were much impressed by the clear and definite manner in which the lecturer put forward his teachings, also by the sound common-sense used in most of

his arguments. A few may have gone to the lectures with the idea of witnessing phenomena or seeing psychometric tests, but I think even such people came away impressed with Mr. Leadbeater's earnest manner and the new views that he had placed before them. In fact his public lectures were such a success that by special request he gave another illustrated lecture on his return from Invercargill which was entitled "Thought Forms" and was nearly as largely attended as the other, "Man Visible and Invisible." I enclose a newspaper report of the last lecture which shows that even the Press is displaying a more friendly tone towards the Society.

Besides the above lectures Mr. Leadbeater addressed the local branch members nine times, and gave a great deal of valuable information and encouragement; he impressed on members the fact that such meetings were his principal mission to the Colony.

As a result of his visit the local Lodge has already had a considerable influx of new members, and those principally of the right stamp, *i.e.*, capable not only of appreciating the teachings of Theosophy but also of thinking it out for themselves, people who will make earnest students.

H. S.

A Curious Dream.—The following dream was related at the meeting of a provincial Lodge, on White Lotus Day of the present year, 1905. I have obtained permission from the narrator to send this report, which he has himself overlooked, to THE VÂHAN. I may add that he is not a member of the Society, though much interested in its work and present development.

ELIZABETH SEVERS.

A letter relating to a deceased member of the Society having been read by one who knew her intimately, the speaker, in direct reference to the same member, rose and said: "One morning in the early summer of 1903, I had a curious dream and one which is a little difficult to narrate. It seemed to me that I was in a room filled with many shadowy presences, with whom I was taking part in an endeavour to support the ecstasy of a white-haired woman who stood in our midst. This woman was filled with a sort of white light, which she seemed to absorb from us, and suddenly under its stimulus threw herself into a great Darkness, carrying this light with her. I awoke with the impression in my mind that this was in Amsterdam, a town which I had once visited many years before. I had then no clue to the identity of this woman, nor any association which I could call to mind, which would account for such a dream: so I made no note of the date, or other circumstances. Two impressions, however, were left upon my own mind, the first being that Light had been taken into Darkness, as a guide to some that dwelt in Darkness, by whom it could not be otherwise obtained. The second was that the Light-bearer, on this occasion, was the owner of a ring upon which she had crystallised much of her deepest thought, but which ring I am not able to describe. In August

of last year I heard from our friend who has just spoken, circumstances relating to the mysterious passing away of a well-known Theosophical worker; and have then and since connected my dream with that event. My informant was aware from her own mouth, that this lady was the owner of a ring to which she attached a particular significance, and other circumstances of her personal history, as narrated to me, have left no doubt in my own mind as to the correctness of my original inferences upon the nature of the self-sacrifice and its causes."

Radium as the originator of Life.—The responsibilities of radium are increasing! According to a very enthusiastic communication from a correspondent of *The Daily Chronicle* in its issue of June 20th, and a paper by Dr. C. W. Saleeby in the same number, a Mr. J. B. Burke, engaged on research work at the Cavendish Laboratory, Cambridge, has succeeded in generating a low form of life by means of the action of radium on sterilised *bouillon*—the culture medium for the observation of ordinary bacteria. It appears from the statements of Mr. Burke that the *bouillon* in a test tube supplied also with radium, after a day or two developed small globular bodies which showed signs of growth and subdivided after reaching a certain size. They do not appear to be crystals, but they are soluble in water, which of course no known form of living matter is. The investigator himself suggests that they may be a primitive form of life which originates through radio activity and ventures on some speculations which as reproduced by the newspaper correspondent do not have a very scientific appearance—a fact no doubt due to the reporter's limitations.

The following is an extract from the report of Mr. Burke's own remarks:—

"The great difficulty about the origin of life, as Huxley found, is that life does not originate in ordinary organic bodies which have been sterilised. The earth must have been extremely hot at one time—we all agree on that point—and that would have been sufficient to prevent life, according to the theory. And as it cooled down it is difficult to see how life could have originated.

"I myself look for some other cause. Radio-activity can stand a very high temperature, and that may be the one condition that was missing in Huxley's experiments. And radio-active bodies do disintegrate of their own accord."

"I do not think that Lord Kelvin's criticisms apply to my experiments at all," says Mr. Burke in reply to a query, "because according to his theory, life was imported to the earth by meteorites, which accounts for the transference of life but not for the origin of life itself.

"How does it affect theology and the higher criticism? Well, I have always taken a profound interest in the theological aspect of this question. We must leave it, however, to theologians to decide. To me it seems to add further evidence for the continuity of nature.

"We cannot attempt to discuss the original cause—that is beyond the scope of science altogether.

But to explain things on the principle of continuity of nature seems to me to reveal the harmony of the universe in the works of the Almighty. Should my experiments prove the possibility of 'spontaneous generation,' it is a principle not in the least destructive of the deistic conception of the universe. In fact, if it can be shown that dust and earth can produce life on account of radio-activity, it would only confirm the truth of Biblical teaching.

"That, it is obvious, cannot be proved in our time, because the radio-activity of the earth is so small that it might take thousands of years to produce life.

"But I propose leaving a small legacy by which a remote posterity may be enabled to test the truth of the theory. I am going to prepare some tubes in the same way as I prepared those for my experiments. They will contain *bouillon*, and will be most carefully sterilised at a temperature much above boiling point, under high pressure, for half an hour. But instead of the radium which I used in my experiments there will be just earth.

"These tubes I am going to place in some museum, the British Museum perhaps, with instructions for them to be opened at intervals, ranging, say, from hundreds to thousands of years. If the problem has not been solved before then—they may be useful."

G.

ENQUIRER.

QUESTION 263.

H.—*What is the difference between Western Pantheism and Oriental or Theosophical Pantheism?*

A. L. B. H.—Pantheism can be divided all the world over into the higher and the lower pantheism. Both are found in the East as in the West. If we spell "theosophical" with a small t, then it connotes the higher Pantheism, or should do so, if I may be allowed shortly to explain my terms. The large T may mean the opinions of the Theosophical Society; in that case I am not aware that there is a form of Pantheism peculiar to it.

Both the higher and lower pantheists are monists. Both aver that mind and matter are the two faces of one medal, the concave and convex of the same curve.

"Mind-stuff is the reality which we call matter," said W. Kingdon Clifford. Now this latter phrase may be the basis of either the higher and spiritual school, or the lower and materialistic school.

"The world is made of atoms and ether, and there is no room for ghosts," says the materialist school. The world of matter, call it mind-stuff if you will, has no secrets from us. We answer all the eternal questions about the riddle of life by the blessed word "evolution." Matter or mind-stuff attains to self-consciousness for the first time in man. Hence man is the highest product of organic life; there is nothing greater. It is *lèse-*

majesté to believe in superhuman wisdom or power.

We are all equal, say the various socialistic and ethical societies of to-day, therefore we must all lean on each other in a sort of vicious circle. Some one once defined socialism as the bullying of the people by the people, for the good of the people.

And, further, this school admits the inherent divinity of matter, since all mind-stuff is potentially capable of becoming self-conscious in man. As Bossuet said, this school "makes everything divine except God himself," and teaches a psychology with the "psyche" left out.

The higher Pantheism, on the other hand, sees in the soul of man a temporary prisoner in a small and darkened cave. The whole external world, and by external I mean the world of *three* dimensions, is but a partial, imperfect, and transitory shadow thrown upon the walls of this prison. The shadow of what? The shadow of that which eye hath not seen, of that which the feeble sense-organs of man cannot respond to. "No man hath seen the real world at any time," we might with truth paraphrase. Every man is the maker of his own prison-bars, that is in so far as he is at the mercy of the imperfect messages of the various afferent nerves of his peripheral senses; yet every man is also capable of arising from his half-illuminated cave and forsaking the world of shadows.

For there is a world beyond, a world within the world, illimitable in possibilities. "I made all things and remain myself separate," says the Song Celestial, and this is the Alpha and Omega of the Higher Pantheism all the world over.

Any attempt to answer this question in a few lines must necessarily be inadequate. The questioner should really be referred to a shelf-full of books.

Perhaps the best to begin with would be *Fundamental Problems*, by Dr. Paul Carus. (Longmans, Green & Co.; 1889.)

W. J. L.—A complete answer to this question might be made long enough to fill a book. May one say briefly that in the West Pantheism is held to imply disbelief in a personal God, whereas oriental systems admit individual Gods and even a supreme God of any universe, but this God *as such* is not regarded as absolutely real, and is itself in a pantheistic sense identical with the one reality underlying every other phenomenon.

Western systems have been attempts to arrive at a satisfactory philosophy simply by intellectual effort, aided perhaps by intuitions due to studies in former lives; thus they are incomplete and mention no intermediate stages, or planes, between that of ultimate reality and the ordinary world of the physical senses. In the East philosophical systems have been taught by those who really knew, and are more complete.

Whether the great Shankara was really (as is commonly believed in India) an avatâr may not be easy to prove, but the philosophy embodied in his writings can stand on its own merits; Western Pantheism has had no such champion, nor can its Christian opponents produce any books actually

written by Christ. I suppose that Shankara's *advaita-âtma-darshana* (non-dualistic, transcendental philosophy) can be regarded as oriental Pantheism, though there have been and are so many philosophical systems in the East, and in Europe, too, for that matter, that the question is somewhat indefinite, especially in these days, when meanings of terms are being more and more specialised.

QUESTION 264.

A. R. C.—*What evidence would be necessary to establish the theory of reincarnation?*

E. J. C.—The evidence for reincarnation already existing is very considerable, and is sufficient to justify not only enquiry but the adoption of the theory as a working hypothesis. Still that evidence cannot be said to amount to proof; and I understand A. R. C. to ask what further evidence is required to prove the truth of reincarnation.

The evidence already collected is largely circumstantial and argumentative. We adduce—

- (1) Evidence of common belief.
- (2) Evidence of religious belief.
- (3) Evidence of the adoption or approbation of the theory in sacred writings having the authority of revelation.
- (4) Evidence that the theory has been held by great minds in all ages; by philosophers, theologians, moralists, mystics, poets, scientists.
- (5) Evidence that men of unquestionable probity and sanity and accustomed to weigh evidence have professed to recall incidents of their past lives.
- (6) Evidence that children who can have had no knowledge of the theory and no ulterior motives have professed to have similar recollections.
- (7) Evidence that the theory, if true, would afford a satisfactory solution of many problems, ethical, scientific, theological and metaphysical, such as:—
 - (a) The problem of genius.
 - (b) The problem of child precocity; of mathematical and musical prodigies.
 - (c) The problems of inequality of circumstances, of capacity and opportunity.
 - (d) The problem of divine justice and love on the one side, and an apparently God-created criminality on the other.
 - (e) The problems of the progress of man in spite of the non-transmission of acquired qualities, and in spite of the Darwinian law of survival of the fittest.
 - (f) The problem of the physical and passional resemblance of twins, coupled with the difference of their mental and moral capacity.
 - (g) The problem of recurrent cycles in history, as the total disappearance of a system of thought, and its re-emergence some 1,500 years later.
 - (h) The problem of the rise and fall of races and civilisations.

- (i) The problem of cases of intuition or of rapid gain of knowledge, when the knowledge seems to be remembered rather than acquired, recognised rather than learned.

The evidence outlined above is very valuable as establishing a presumption in favour of the theory of reincarnation, and it would also be extremely useful in buttressing more direct evidence, but it cannot be alleged that by itself it amounts to a complete and general demonstration. It is a bridge of solid foundations, an imposing-looking structure viewed from a distance, but when approached and looked at closely, it is found to want the keystone. The evidence is circumstantial, or is built on inference and analogy, and what is required to complete the proof is direct evidence, the discovery of facts that can be attributable only to reincarnation.

Is such proof possible? Mr. Sinnett says it is not. "In dealing with the question," he writes, "whether the doctrine of human evolution summed up in the term reincarnation can be 'proved' or not, in the sense that you can prove a new discovery in physics, we have to recognise that, of course, such proof is impossible. All that we can do is to show that it would be profoundly unphilosophical to believe anything else." (*Growth of the Soul*, page 52.) Now this is precisely the position that for long was held with regard to the question of life after death. We were told to rely on revelation, on analogy, on intuition, on the philosophical argument, and so on, and that all proof was impossible, and yet as soon as the methods of modern science are applied to the problem by Myers and his colleagues fruitful results follow, and the impossibility of proof begins to assume the shape of a bogey of ignorance. That reincarnation is incapable of direct proof is an assumption worth attempting to disprove.

The evidence for proof lies, I think, in the field of recollection. That a man remembers a former incarnation is proof to none but himself, unless he recalls facts that previously were unknown, but which on investigation are verified. Even then, a great many sources of information have to be eliminated. A man may say, "I was one of Boadicea's warriors, was in a battle at such and such a place, and if you dig there I am convinced that you will find evidence that my recollection is correct." Well, suppose that evidence of the battle is found, it is not necessarily a proof of reincarnation. The man may be an unconscious clairvoyant or psychometrist, or a reader of akâshic records, and may have set down to personal recollection what is really an unconscious exercise of these powers. Still we are a step nearer proof, for I doubt not that if a sufficiently large number of such cases were collected and examined, it would be found possible by experiment to sift out the clairvoyants and psychometrists so as to leave a residue of cases of genuine recollection; not many, perhaps, but enough to form the keystone of our bridge of evidence. Instances of child recollection are common enough, and certainly would be profitable to collect and classify. In THE VAHAN for December, 1893, Mr. Mead, referring

to such instances, wrote:—"The cases have not yet been properly recorded and tabulated. . . . The trouble is to get these things recorded. It will take years and years; but it will be done." Eleven years have passed, and I do not know if any genuine attempt has been made to carry out Mr. Mead's project. It is time something was done, not only in this direction but in the arranging and sifting of the whole evidence for reincarnation. Walker is out of date and not very reliable, and since Miss Arundale's book, Dr. Anderson's, and Mrs. Besant's manual, much on the subject has been written and is scattered through Theosophical literature. A committee of students who would collect, classify and verify this evidence, and who would also investigate and sift in a rigidly scientific spirit cases of recollection, and present to the public the results of their labours in a Report after the manner of the S.P.R., would render an immense service to Theosophy. If A. R. O. would form such a committee, I for one would gladly join.

QUESTION 265.

X.—How can one regain the force lost in mesmerising another person for healing purposes?

E. L.—The way of regaining such force would surely be to rest, and not attempt any more healing until perfectly restored. Lead a sensible healthy life, eat nourishing food at regular hours. Live, if possible, in the country in bracing air; and take exercise daily. Drink in the sunlight; and so draw to your system the life fluid, which comes from the sun, and of which you have recently drained yourself.

But no one should carry on healing to a point of utter exhaustion, and few people are strong enough to "heal" without feeling the reaction.

M. E. G.—I can only answer the above question from practical experience and not from any rules based on scientific teaching. It seems to me that there should be no loss of force in the magnetiser, in *conscious* mesmerism. Otherwise what is gained? Not health, but simply a changing of the centre of disease. There are indeed persons whose "animal magnetism" or "health aura" is so overflowing, that they can give of their abundance to their less fortunate companions and are none the worse. It has simply been an equalisation of forces. Even if a certain amount of bodily fatigue supervenes, from the exorbitant demands of some too much exhausted a receiver, an hour on the hilltop or in the sunshine will soon renew the impaired energy. But if, as I take it, the "intent" to heal or magnetise, is here meant, does not the secret lie in an act of will whereby you give yourself unreservedly as a channel for the Healing Force of the Universe, and in so doing

you become the medium only of this Higher Power. No fatigue of any kind follows such an act, on the contrary a certain amount of exhilaration, for you have drawn on a store which is boundless and with which the personal self has naught to do.

K. B.—This question puts me in mind of an amusing episode which occurred years ago when I was a young and very inexperienced member of the Theosophical Society. I had been trying with some success to cure my friend's neuralgic headaches. Much pleased with myself, I said to Mr. Sinnett: "I always manage to draw the pain into myself and have all the symptoms of acute neuralgia in my hands and arms." I expected some slight commendation from my superior officer! He looked at me for a moment with a pitying smile, and then said quietly: "*Well, you must be a duffer!*" That remark has helped me many a time since over rough places. "I must be a duffer," or else it would not seem so rough. Only let the Light and Force stream in from above and around and the rough places will be made smooth. N. F. seems to have fallen, like myself, into the error of thinking that the healing force came from the magnetiser's person, whereas it is really one of the Cosmic forces of which the operator avails himself to perform the cure. The best magnetiser is he who knows best how to draw from the ocean of force around him and concentrate it on the part of his patient which needs healing. A huge river would be of no use to put out a conflagration on its banks if the fire engine were not available to collect and distribute its precious waters. Nor would the fire engine be of any avail if the river were not there. But, thank heaven, the river from which we draw is of living water. N. F. should keep the idea firmly before his mind, while he is making his passes, that he is only the channel, and should actively draw, in thought, on the forces around him. He will then feel his strength constantly replenished as it is expended. Mr. Sinnett's little book on the Rationale of Mesmerism gives many useful hints on this subject.

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